



An expo

sition vpon the
songe of the blessed
virgine Mary, called
Magnificat.

Where vnto are added
the songes of
Salve regina,
Benedictus and
Nūc dimittis.

¶ Translated out of la-
tine into Englysh by
Thon hollybush.

✠(*)✠



To the renow-

ned and moost noble p^rince & lo^rde
Jhon ffrederyke, duke of Saxony, county of
Duryng and marques of Mysen my
gracious lo^rde and defender.

I have (moost doughty p^rince)
receaved your graces letters
at the last, the whych (accoz-
dyng to my deute) I have
humbly taken in my han-
des, and chearefully and
wth entyer consyderacyon thoughte vpon
they^r argument and meanyng. But seynge
I have lōge sence promysed vnto your hygh-
nesse the declaracion of the virgins songe of
praysse called Magnificat, (fro & whych pur-
pose of myne, the wycked enterpryses of ma-
ny myne aduersaryes haue ofte wthdrawē
me,) I have thought now at the laste to an-
swer your hyghnesse letters wth this trea-
tise, (fearynge lest the farther delaye therof
myght be to my reprofe, and that farther ex-
cusaciō shulde be of no value) that your hygh-
nesses noble yonge corage were steared to
the loue of scripture, & by farther exercyse
A. ii. in

in the same myght be moze feruenter & sta-
blyshed, to the whyche thyng I praye God
to sende his grace & to helpe, for it is greatly
necessary: seynge that in the persone of so
great a prince, the whych beyng wythdrawn
en fro himselfe, is gouerned by Gods grace,
þ saluacion of many one cōsysteth: & agayne
þ perdictō and damnacion of many one yf he
beyng permitted to hymselfe, is gyded with
out grace. ff or though it be sayd of al mens
hartes: that the kynges harte is in þ hande
of God, whych can wende it where it plea-
seth hym: yet is it not for nought sayd of kyn-
ges and prynces. Where by God wyll beate
hys feare in the superiours, that so they may
learne and be sure, that they can not once
thynke ought in theyr mynde, wythout God
do geue it seuerally in theyr mynde s. The
dede of other men doth ether hurte or profit
only them, or a fewe besyde: but princes and
superiours only be set in that rowme, that
they ether profyte or hynder so many moze,
as theyr dominion doth reach farther. ff or
the whych cause doth scripture call the godly
and fearynge God princes, angels of God,
yee goddes also, as in the .vii. chap. of Exo: I
haue made the a God ouer Pharao. And in
the .xxii. Chapter: Thou shalt not speake e-
uel

well of the Goddes. And agayne, y wycked
vngodly princes she calleth Lions, Draggōs
and furious beastes: whom God also calleth
one of hys.iiii. plagues whan he rehearseth
them, namely: pestilence, deth, warre and
furious beastes. Because then that the hart
of man, beyng naturall, fleshe and bloude
doth presume euery thyng lyghtely, & coue-
teth therby dominion, ryches & honoure, he
is steared out of reason by suche occasion to
a rash tranquillite and reste, so that he for-
getteth God, and careth nothyng for hys
subiectes, and vsyng the bydle to hys plea-
sure in synnyng, he becometh a wodde & fu-
rious beaste. It chaunceth also, that a prince
takynge hys pleasure only, and vsyng hys
affecciōs, by name he is a lord, but in dede
he is a beaste, so that it was well sayde of
Bias one of the seven sages of Grece:
Magistratus uirum ostendit, that is: Autho-
rite or rule of a cōmunalte declareth what a
man is. ffor dominion doth vtter a man
what he is, seynge also that the commune
people darre not wythstande for feare of
punyshment the cōmaundementes of theyr
heades, though they were wycked and un-
godlye. ffor thys cause ought the superiours
greatly to drede God, seynge they ned to
A.iii. feare

feare men so lytle, and to knowe hym & hys
wozkes perfectly, and wyth greate care and
diligence to walke and exercyse hymselfe
therin, as Paul doth exhorte in the .xii. chap
ter to the Romaynes, sayenge: Let hym that
ruleth, be diligent.

Moreouer ther is nothyng in all the
scripture that doth so greatly concerne the
superiorite, as thys moost holy songe of the
blessed virgyne & mother of God, the which
ought to be well learned and exercysed of
all them that wyl rule well and be good go
uernours. For the mother of God syngeth
here moost pleasauntly of the feare of God,
what LORD our God be, & what hys wo
kes be in hygh and lowe estates. Let other
geue ear to theyr paramours, synngng some
wanton worldly songe: but vnto thys so ma
nered virgine becometh a prince & lorde to
geue eare, & whych syngeth a spiritual, chaste
and wholsome songe. Nother is it a costume
reprouable, that in all churches thys songe
is dayly songe at euensonge, & that wyth a
sundery & honest tune (yf & vnderstandynge
therof were also so earnestly declared). Now
wolde God & sprete of the same beawtyfull
mother of God were geuen me, whych may
so pythfully & profytably declare hys songe,
that

that your princely grace, & all we may sucke
therout a healthfull vnderstandynge, a law-
dable lyfe, & after this lyfe, to synge the euer-
lastyng Magnificat in the lyfe to come. Amē

¶ The songe of Mary called Magnificat.

My soule magnifyeth the **LORDE**.

And my sprete reioyceth in God my Sa-
ueoure.

For he hath looked vpon the loue de-
gre of hys handmayden.

Beholde, from hence forth shal al gene-
rations call me blessed.

For he that is myghty hath done great
thynges vnto me, and Holy is hys name.

And hys mercy endureth thorowv out
all generaciōs, vpon them that feare him.

He sheweth strength vvyth hys arme,
and scattereth them that be proude in the
imagination of theyr harte.

He putteth dov vne the myghty frō the
seate, and exalteth them of loue degre.

He fylleth the hungry vwith good thin-
ges, and letteth the rych go empty.

He remēbreth mercy, and helpeth vp
hys seruaunt Israel.

Euen as he promysed vnto our fathers,
Abraham, and to hys sede for euer.

A. iiii.

The prologe.



That we maye the better vnderstande thys songe of prayse, it is to be marked that p laudable virgine Mary speaketh by hyr owne experieñce, where by she is taughte & illumined of the holy goost. For no man may perfectly vnderstande the worde of God, wythout he haue it of the holy goost wythout ony meanes. And no mā cā haue it of the holy goost, wythout he proue and searche it: and in the same tryenge and searchoyng doth the holy goost teach, as in hys scoole. Wythout the whych ther is nought taughte saue onely a shadowe, wordes and multipliyng of wordes. Euen so lykewyse (whan the blessed virgine had proued by herselfe that God hadde wrought so great thynges in her, whych not wythstandyng was vyle, pooze and despyfed,) dyd the holy goost teach her thys ryche doctrine and wysedome, namely: that God is such a **LORDE** whych hath nought to do saue to exalte it that is lowe, to depresse & to put downe that is exalted, to breake it that is made, and to make it that is broken. For as in the begynnynge of all creatures

God

God dyd create the worlde of nought: (where
of he is called a creatoure and almyghtys)
euē so abydeyth the same nature in hym still
unchaunged. And all hys workes haue ben,
& shalbe done so vnto the worldes ende, that
he shal make of y^e which is nothyng, vyle, de
spysed, small, myserable and dead in compa
rison, some specyall, costly, honozable, health
full and luyngge thyng. And agayne al that
is fōwhat, costly, honozable, lyuely, to make
it nought, small despyed, myserable, moztall
and transitory. After which fashion and ma
ner no creature can nor maye worke, that
is, of nought to make ought, so that hys eyes
are toward the depth, and not to the heyght
as the .iii. chyldren sayde, Daniel the thyrde
Chapter. Blessed be thou that lokest tho
rowe the depe, and syttest vpon the Cheru
bins. And also Dauid Psalm. C. xxxvii.
Thoughe the L O R D be hyghe, yet hath
he respecte vnto the lowly: as for the proude
he beholdeth hym afarre of. Item Psalm.
C. xi. Who is lyke vnto the L O R D our
God, that hath hys dwellynge so hyghe,
whyche humbleth hymselfe to beholde that
is in heauen and earth: for seynge he is
the supzeme and moost hyghe of all, and
nothyng above hym, therfore maye he
A.v. not

not loke aboue hym: nother maye he loke be
sydes hym, seynge none is to be cōpared w
hym. Thus must he nedes behold hymself, &
loke vnder hym. And eke so þ deper a mā lo-
keth vnder hym, þ better he seyeth hymselfe.

But the worlde & mans eyen do the con-
trary, they loke only aboue themselves, they
wyl mount on hygh as Salomon sayeth:
P. 20. xxx. Ther are people which haue hygh
lokes, & cast vp they: eyeloddes. Thus we se
dayly that euery one loketh only vppward to
ryches, honoure, authozite, science, easy lyfe
and to all that is greate and hygh in thys
worlde. And where such are, to the doth eue-
ry man cleue, to the runneth euery man, the
is enery mā glad to please and to serue, with
them wyl euery man ioyne hymselfe and be
partaker of they: exaltacion & hygh estate: so
that it is not sayde for nought in þ scripture
that few kynges and pꝛinces haue ben good
and vertuous.

Agayne nomā wyl loke downward, where
are pouerte, despyssyng, anguysh, mysery and
sorrow, fro thence doth euery man wende his
eyen. And where suche people is, fro thence
doth euery man runne, they be shuned, no-
ther doth ony man assyste nor helpe the, and
proude so for the, that they maye be able al-
so

forbut must abyde still in the depth and lowe
state. For ther wyl noman be such a crea-
ture amōge men, that wyl make ony thyng
of that nothyng, accordyng to þ lesson of
S. Paule Ro. xii. sayenge: Be of one mynde
amonge youre selues. Be not proude in
your owne conceates, but make your selues
equall with them of the lowe sorte.

And for thys cause doth þ syght of God cō-
tinue of one fashiō, which beholdeth þ depth,
nede, and myserie, & is neare vnto all such as
are in that depth & angursh, and (as sayeth
S. Peter) wythstandeth the hyghmynded,
but geueth mercy vnto the lowly.

Out of thys grounde now spryngeth loue
and þ prayse of God: for noma cā thanke and
prayse God, without he fyrst loue hym: no-
ther may ony mā loue hym without he con-
fesse & knowlege hym in the best & spncereſt
maner he can. Nother maye he so be cōfessed
and vttered, saue by hys worke, which is re-
membred, felte & tryed in vs. Wherefore now
whan he proueth & knoweth God to be such
one which loketh towarde the depth, and hel-
peth only the poore, despyſed, wretched, my-
serable, forsaken & them that are nothyng,
than is he so inflamed in loue, that his hart
euen floweth ouer in tope, leapeth and
daunſeth,

for delyte that he hath gotten in God. And
euen there is than the holy goost that tea-
cheth such vnspeakeable connyng and lust
at the twynklynge of an eye, whan a man is
so tryed.

For thys cause also hath God charged vs
all with death, and the crosse of Chryste, and
with innumerable paynes and sufferynge,
charged hys ryght welbeloued chylderen the
Christians, sufferynge them somtyme to fall
in synne, that he maye se so much the deper,
that he maye helpe many, worke muche, shewynge
hymselfe a true creatoure thereby,
that he maye knowe hymselfe thereby, and
maye cause hymselfe to be louynge and
mooste laudable. Where contrary wyse
the worlde (God amende it) wyth his hygh
and ouerseynge eyes is alwaye reppynge
wythoute ceassynge, and letteth the syghte,
workes, helpe, knowlege, loue and prayse
of God, robbynge it selfe of such honoure,
frute, ioye and saluacion. After thys maner
hath he also thzowen his only beloued sonne
Jesu Chryste in the depth of all myserye, and
euydently declared hys seynge, worke, helpe,
nature, counsell and wyll, that it myghte
be knowen to what intent he suffereth it to
chaunce. Wherefore remaineth in Chryste
suche

suche notable prouynge, full knowlege, loue
and prayse of God foreuer, as sayeth the .xv.
Psalme: Thou shalt make me full of ioye
wyth thy countenance. (that is,) That he
seyth and knowlegeth the. Of thys speaketh
David also in the .xliiii. Psalme, sayenge:
that all sayntes shall do nothyng but prayse
God in heauē, for lohyng vpon thē in theyr
depth, and hath made thē thankfull, louynge
and praysynge in the same.

Lyke wyse also doth here the beloued mo-
ther of Christe, which wyth the ensample of
hyr prouynge, and wyth hyr wordes, tea-
cheth vs how we shulde knowlege, loue and
prayse God. For seynge she reioyceth and
thanketh God here wyth a ioyfull and lea-
pyng sprete, that he hath loked vpon her,
though she were lowlye and nothyng in
hyr owne and mens syghte: therfore is it to
be beleued that she hath had synple frendes
pooze, and rather of the lowest sorte. And
thys wyl we now so saye, because of them
that be synple and of the lowest sorte them-
selues. At Jerusalem doutlesse were the
doughters of the hyghe prestes, and of the
counsellers, fayre, yonge and bewtyfull vir-
gines taught and brought vp after y mooste
honest maner before all the contry, as nowe
are

are also the daughters of many kynges princes and other noble and ryche mē. Nothwithstanding she to haue ben the daughter of the chiefe ruler of Nazareth hyr natyfe cōtry, but rather of a meane pooze cytesins, where vnto was not geuen greate hede or force. Yee she was rekened amōge hir neghbours and theyr chyldren for none other saue a seruyng mayde, vnto whome the charge of houswyfery and the cattel was committed: as pooze maydens do, whome lyke charge is comitted to be faithfully executed.

For thus prophesied Esaye in hys . xi. chapter: Ther shall a rodde come forth of þe kynred of Jesse, and a blossome out of hys rodde, and the spryte of the LORD shal lyghe vpon it. The stocke and roote of the kynred of Jesse or David is the virgine Mary, the rodde and blossome is Chryste. Now lyke as it is not sene, yee incredible that out of a seere and rottē stocke or roote shulde growe a fayre rodde or blossome: euen so was it not to be loked for nor lykely, that Mary the virgine shulde be þe mother of such a chylde. For I thynke Mary was not called a stocke and a roote therfore only, because that aboue nature a vntayned floze of hyr maydenheade she became a mother, as it is also aboue nature

ture & a rodde shuld springe of a dead blocke.
But also because that she was of a kynglye
stocke and of Dauidg kynred, which was so-
tyme buddynge, flozysshyng, honorable, purp-
saunte, ryche and happy, both in hys and Sa-
lomons tyme, and a thyng greatly set by a-
monge men. But at the laste, whan Chryste
shulde come, dyd the hygh prestes vsurpe and
take to themselves that dignite, haupng the
rule alone, and the kyngly progeny oz kynred
was fallē to extreme prouerte, and despyed
as a deade blocke, so that ther was no hope
noz lokynge for moze, that ony kyng of great
wozshyp and renowne shulde springe of it.
And whā it was in thys state, and euē come
to þ lowest, thā doth Chryste come of a small
stocke, bozne of a synple and pooze virgine,
and so the rodde and blossome of such a per-
sone, as the doughters of my lordē Annas &
Caiphas wolde not haue wytesafe to haue
done the vylest seruice of theyr handmaydē.
Thus go the woꝝkes of God and hys syghte
in the depthes, and the woꝝkes and lokes
of men only in the heyghte. And thys
is the cause of hys loude songe of
prapse, which we wyll now
heare from verse
to verse.

My soule magnifieth the **LORDE**.

That worde brusteth out of a vehemente heate and ouerflowynge ioye, wherewith hyr mynde and conuerfacion heaue it selfe wholly in sprite inwardly: Wherfore she sayeth not: I do magnifye the **LORDE**, but my soule. As yf she wolde saye: My lyfe and all my thoughtes dryue, compelle and ouerflowe in the loue and prayse of God and ex-cradynge gladnesse, so that I (euen besydes my selues) ame rather heaued than do heaue to prayse God. Euen as it chaunceth also vnto them that be endued wyth godly swete nesse and sprite: so that they fele moze, than they can vtter and expresse wyth wordes.

For it not mans worke to geue thanks vnto God wyth ioye. It is rather a ioyfull mynde, and the only worke of God, the whiche is not perceaued by vtteraunce, but by experience, as sayeth Dauid in the. xxxiii. Psalme: Tasse and se how good the **LORDE** is, happy is the mā that trusteth in hym. He sayeth fyrste: Tasse, and than se, because he can not be knownen wythout a mans owne experience: wher vnto neuerthelesse noman cometh, wythoute he do wholye and fullpe truste in God, whan he is into the depthe and anguyse:
and

and for thys cause doth he adde continually
and sayeth: happy is the man that trusteth
in hym. for such one shall perceave & worke
of God in hymselfe, and by thys waye he
shall come to the perceaveable sweetenesse,
and therby come to all vnderstandynge, and
knowlege.

Now let vs marke & weye every worde
in order: The fyrst is, My soule. Scripture
dealeth man in thre partes, as Paule the
fyrst to the Thessalonians the last Chapter
sayeth: The very God of peace, sanctifye
you thorow out, And I praye God that your
whole sprete, soule and body be kepte blame
lesse vnto the comynge of our LORD. And
every one of these thre, wyth al the mā,
is agayne dealte another waye in two, na-
mely: the fleshe, and the sprete. The whyche
particion is not of the nature, but of the be-
ynge or propernesse. That is to say: Nature
path. iii. partes, namely: the sprete, the soule,
and the body, and all thre maye altogether,
be ether good or bad, and is than called the
sprete and the fleshe, wherof we wyll not
speake at thys tyme.

The fyrst part (that is) the sprete, is the
moost excellent, the depest and the mooste
noblest parte of man, wherewyth he is apte

B. i. to

to vnderstande incomprehensible, inuisible
and eternall thynges: and to be shorte, it is
the house wherein fayth and þe worde of God
are conteyned, wherof David speaketh in þe
lxxviii. psalme sayenge: **L**ORD WE renewe a ryght
sprete in myne intrayles, that is, a straght
and not bowed fayth. And agayn in þe lxxviii.
psal. speakyng of the vnfaythful, he sayeth: A
frowarde & ouerthwart generaciō, a genera-
cion that set not theyr harte a ryght, & whose
sprete was not true towardes God.

The seconde part, the soule, is euen the
same sprete after the nature, but after ano-
ther operaciō. Namely, in that it quykeneeth
the body and worketh by the same, and is of-
tentymes taken in scripture for lyfe. For the
sprete maye lyue well ynough wythout the
body, but so maye not the body. Thys parte
se we also that euen as we slepe it doth lyue
and worke wythout ony ceassynge. And thys
cōdicion or p̄p̄erte is not to perceaue thin-
ges that be incomprehensible, but suche, as
reason can haue knowlege of and measure:
And reason is the chiefe lyght in thys house.
Yee wythout the sprete beynge lyghtened
wyth fayth, or a greater lyght do rule & gyde
thys lyght of reason, it can not be wythoute
erroure: for it is to vyle, to beare ony swynge
in

in godly busynesse. Unto these two partes
doth scripture attribute much: but cheselye
wysedome and knowlege: wysedome vnto þ
spryte, and knowlege vnto the soule. Besy-
des these attributeth it also, hate, loue, plea-
sure, lothsomnes, and such lyke.

The thynde is the body wyth hys mem-
bres, whose workes are mere exercyse & vse
of such thynges as the soule knoweth, and þ
spryte doth beleue. And to confirme thys by
a wytnesse of the scripture: Moses made a
Tabernacle with a threfolde and seuerall
mansyon: The fyrst was called Sanctū san-
ctorum, in the which God dwelled, and this
had no lyght. The second was called Sanc-
tum, wherein was the candelsticke wyth the
seuen shaftes and lampes. The thynde was
called the forecourte, whych was vnder the
open skye, and bare to the Sonne beames.
In thys fygyre is euery Chyristen man feat-
ly described: for hys spryte is þ Sanctū sac-
torū, þ is, the moost holy, þ dwellynge of God
in a secreete & (as a mā myght say) in a darke
fayth: for he beleueth it þ he cā not perceaue
with his eyesyght, nother feleth, nor yet doth
comprehende. The Soule is the Sanctum,
(that is þ holy) there be the .vii. lampes, that
is, all maner of vnderstandynge, þ differēce
and knowlege of corporal & visible thynges.

B.ii. The

The bodye is the forecourte, whych is bare
to euery man, so that they maye se what he
doth, and how he lyueth.

Therfore now prayeth Paule & sayeth
The very God of peace sanctifye you tho-
rowout. Not only in one parte, but thowout
out, that the sprete, soule, bodye, and altoge-
ther be holy. Here were many thynge to be
spoken, of the cause of thys prayer, but I wyl
brefely rehearse some of them: Yf the sprete
be not holy, ther shall nothynge els be holy.
Than is the moost teoperdy and busynesse
in the holynesse of the sprete, whych consys-
teth only in a pure fayth: that is, yf þe sprete
be not combred wpth comprehensible thyn-
ges, as it is sayd. In the meane tyme than
come false teachers, whych entyse the sprete
forth of it, whan the one seketh to be ryghte-
ous by these workes, another by that waye
and maner. Yf the sprete be not here wel pro-
uided and wyse, then falleth it out and fol-
loweth, and cometh to leane vpon outward
workes & costumes, whereby it imagineth to
be saued. Lo so soone is fayth lost, & the sprete
dead before God.

Upon thys grewe sectes and orders, so
that þe one becometh a Charterhouse mōke,
another a Grayfrere: the one endeuoureth
to be

to be saved wth fastyng, & other wth pray
enge, & another by this maner & fashioⁿ: one
by this & another by & worke procure to flye
euerlastyng damnation. And yet are they
all euen but mens inuencions, eueⁿ such as one
mans chosynge hath falsified. Reade therof &
treatyse of orders & sectes. No^ther are they
commaunded by God, but inuented by meⁿ:
aboute the whych the wayne tangles haue
no respecte of fayth, but teach alwaye the co
fidence of workes, so longe tyll they be at va
riaunce wthin themselves: Every maⁿ wyl
be nearest the marche, & despyse the other, as
our obseruautes do nowe a dayes swell and
heauie themselves. Agaynst these workers and
good men in syght, or rather hypocrites doth
Paule praye, sayeng: that God is & God of
peace, of whom these varienge hypocrites, &
haters of peace are not partakers, no^r ha
uyng hym, can holde & same, wthout they
byd farewell they^r statutes, rules & ceremo
nies, & be all one mynded in fayth & spete,
knowlegynge that workes cause variaunce,
spyme & diffencion, & onely fayth maketh ho
nest, one mynded & peaceable meⁿ, as w^{it}nes
seth the .lxxvii. Psal, sayenge: he is the God
& maketh me to be of one mynde in & house.
And agayne in & .lxxii. Psalme: Beholde
W.iii. how

how good and ioyfull it is brethren to dwell
together in vnitie.

Peace cometh by no meanes els saue
whan we are taught þ nō worke, no ceremo-
nye, but only fayth, þ is, a sure confidence in
the inuisible grace of god, promysed vnto vs
both saue vs: wherof is treated sufficiently
in the booke of good workes. Moreouer wher
fayth is not, there must nedes raygne many
workes, where out flowe stryfe & hatred, &
no God is left there. And for this cause was
it not ynough for Paule to say þ your sprete
& poure soule, but your whole sprete, wherein
al the matter cōsisteth. Here vseth he a greke
worde þ is feate & pythy, namely: holokle-
ron, that is to saye: poure sprete þ possesseth
the whole heretage. As though he dyd saye:
Let no doctrine of workes let you, let þ fayth
full sprete occupye al thynges alone. All the
matter consysteth in fayth only. And I pray
God to saue you the same sprete, þ heyre of
al þ lotte & enheritaunce, saue & soude frō all
false doctrines, þ endeuoure to drawe oure
trust in God by workes, whereby the cōsci-
ences are playnly shewed to be gylty, seying
they do not buyld vpon þ mere grace & mer-
cy. Yf now such spret þ is heyre of al be kept
soude, thā may both the soule & body be kept
safe

from errours & cruel workes, or els it is not
possible, & where the soule is faythlesse, that
there shulde not both the soule & the whole
body straye & go out of the ryght pathway.
And though they allege they: good intente
& meanyng & haue a pynate or proper re-
ioycyng, & a peculiar religion, for & whych
such erroure of & soule & fals meanyng al &
bodely dedes be wycked & despyed, though a
mā wolde so chastise & put his body to payne,
that he dyd kyll hymselfe, or though he dyd
al & good dedes ony that euer ony saynt dyd.
Therefore is it necessary thā & God do hepe
our sprete, & than our bodye & soule, lest we
worke & lyue for nought, and so become true
sayntes, & be released not only fro manifest
synnes, but much more from false and shyn-
nyng (though they be none) good workes.

Let thys now be sufficient for the decla-
ration of these wordes, namely: Sprete and
Soule, because they be oft recyted in & scrip-
ture. Now followeth the worde Magnifyeth
whych signifpeth to make great, to exalte, &
to make much of one, as it were of one that
coude, knewe, & wolde do many great and
good thynges, as it followeth in this sonnet
so that thys worde is in steade of a lytle
of a boke, shewyng what be wyrteth therein.

W. liii. Each

Euen so sheweth Mary wherof hyr songe
of prayse shall synge and treate, namely: of
the renowned & excellent workes of God,
the comforte of our sayth, to comfort & to help
and to fraye all the hyghest of the earth. And
to these thre uses or comodities is it necessa-
rye for me to directe thys virgyns songe of
prayse, that she haue not songe it only to her
selfe, but to vs all, that we shulde counterfayt
her. Noether is it possible that any man ether
shulde be afrayed, or receaue consolacio out
of so great workes of God, wythout he not
onely beleue that God can & knoweth to do
great thynges, but also he must beleue that
he wyl do them, and hath pleasure in doyng
them. Noether is it ynough to beleue. þ God
wyl do great thynges wyth other, and not
wyth you, and by thys meanes to auoyde
your selues from the workes of God. Euen
as they do, whych beynge in prosperite or set
in authorite, feare not God: and they that
be feblemynded tremble and be abashed of
hym in theyr aduersyte. For such sayth is no
thyng and euen dead, lyke vnto an opinion
receaued of some tale. But ye must set hys
wyl surely & stedfastly afore your eyes, thyn-
kyng wythin your mynde þ he both wyl now
& hereafter also do great thynges wyth you.

This

Thys sayth is lyuely, growynge, prayseynge
through and chaungynge a man, and ma-
kyng hym euen a newe creature : and co-
pelleth hym to feare, yf he be hygh: and con-
ceale consolacion, yf he be lowly. Yee the
hygher he is, the more ought he to feare:
and the lower he is, to haue the more con-
solacion, the whiche none other sayth doth.
But what must he do in extreme necessite,
or daunger of death? Surely than muste
he not onely beleue that God can, and
knoweth how to helpe hym, but also that he
wyl helpe hym: where a straunge and an vn-
speakeable thyng must be done, namelye,
that he deliuered from the death eueryla-
stynge, do become the chyld of saluacion, &
the sonne and heyre of God. Thys sayth
(as wytnesseth Christe hymselfe) is able to
do all thynges. Thys sayth doth abyde, and
cometh to the knowlege of the godly wor-
kes, from thence into the loue of God, and
forthe from thence into the prayseynge and
thankynge of God: so that a man doth than
make much of God, and conceale a good
opinion of hym.

For God in his nature is not magni-
fied of vs, seynge he is immutable, but in
oure knowlege and mynde: that is, yf we
holde

holde muche of hymn, or set muche by hymn,
specially for hys godnesse and mercy. For
thys cause doth not the blessed mother say:
My voyce, my mouth, myne handes, my
thoughtes, nor my reason and wpll do mag
nifye the L O R D E, (for ther are manye
one, that prayse God wyth loude voyce,
praysynge and preachynge hymn with preci
ouse and godlye wordes, speakynge, dispu
tyng, wyptyng and payntyng muche of
hymn, and also many that haue greate medi
tacions, and by the gyde of reason haue
greate searchoynges of hymn: synally ther
are some that wyth fayned religion and in
tente make muche of hymn.) but she sayeth of
thys wyse: My soule magnifyeth God,
(that is) my whole lyfe, senses, and powers
haue a greate opynion of God: so that as
though she were rauyshe up to hymn, she
felte some raysynge and raysynge in hys
goodnesse, the whiche the verse followynge
doth declare. Of thys wyse se we also, that
yf any man doth vs good, that euen all our
wyttes be moued and bended to hymn, so
that we saye Oh how greate and good opi
nion do I conceaue of thys man: And
euen thys is the verpe sygnifycation of the
sayenge: My soule magnifyeth the Lorde.

How

Howe muche moze shall suche lyuelye stea-
rynge be caused, what tyme as we perceaue
the goodnesse of God, the whyche is verye
greate in hys workes, so that euen wo-
des and thoughtes shal fayle, and the whole
lyfe and soule shall be necessarelye stea-
red, and euen as though all that is quicke
and lyuely in vs wolde synge and prayse
God.

Now are ther two false spretes, whiche
can not synge the Magnificat arpyght: The
fyrste that prayse not God before he haue
fyrste done them good, as Dauid sayeth:
They shall prayse the whan thou hast done
good vnto them. These seme to prayse God
very earnestly, but seynge they neuer wyll
suffre the depth, the makynge lowe, and sub-
duynge, they can neuer fele and perceaue y
ryght wayes of the LORD, and so conse-
quently nother loue nor prayse God truly.
Hereby commeth it that the worlde now a
dayes is full of diuine seruices (as they call
them) and laudes, wyth synngynge, prea-
chyng, playenge on the organes and other
instrumentes of musike: Yee and this songe
of prayse called Magnificat also. But thys
is to be ppyted, namely, that so precious a
songe is handled so vnfrutefully & wythoute
pyth of

of vs, the which we do not syng, wythoute
all thynges go well wyth vs: for yf any mys
chaunce do happen vnto vs, than hath our
syngynge an ende, nother is ther any re-
garde or estimation more of God, thyn-
kyng that nother he can nor wyll worke
wyth vs, and therfore haue both syngynge,
and the Magnificat also done wyth vs.

The other be yet more peryllous, which
leane to the other syde, the which be proude
of the gyftes of God, and do not thanke the
pure wyll of God for it, wyllynge parte both
of the prayse and hygh estimation to be as-
cribed vnto themselves. Such wyll be fene
aboue other, and beholdynge the great good
that God hath done wyth them, stumbe
therat, vsynge it as theyr owne, auauyng
and heauynge themselves aboue suche as
haue not those gyftes, as though they were
some straunge or peculiere thyng. This
verely is a byrle and peoperdous hauen
for shypes, it is a dangerous estate. The
gyftes of God be suche that they make men
proude & to stande in theyr owne conceite
and opinion: and therfore it is requyred
that the laste worde be consydered, namely,
the Lorde. For Mary sayethe not: My
soule magnifyeth herselfe, or setteth greate
pryce

pryce by herselfe, yee she wold haue nothyng
to be holden of her: but she doth exalte and
lyfte vp God only, vnto hym she geueth
glozy, robbynge herselfe thereof, and ascri-
beth and referreth all thynges vnto hym.
And though she perceaued the moost plen-
teous workes of God in herselfe, yet was
she of that mynde and abode therein, that she
shyd not exalte herselfe about the moost vy-
lest and poozeste man on earth: and yf she
had done so, than hadde she fallen wyth
Lucifer into the lowest bottome of hell.

Noether hath she thought otherwyse
than yf suche goodnesse of God hadde hap-
pened vnto another handmayden, she wold
haue ben euen as wel content, & wysh it her
so well, as herselfe: yee she hath confited her-
selfe vniworthy, & al other worthy of such ho-
noure, noether wold she finally haue ben mis-
content yf God takynge agayn fro her such
gyftes, had geuen them vnto another in hyr
presence. So lytell shyd she drawe all thys
to herselfe, and lest Gods gyftes frer, whole
and proper to hymselfe, vsynge herselfe as a
glad hospitall and a gladde oostesse of suche
a geste: and therfore hath she also kepte it
foreuer. Lo thys is sayde to magnifye God,
of thys wyse to haue a great opinion and
hygh

hyghe estimacion of hym, and of vs no-
thyng.

Hereby now is it euident in what
greate peopardy of fallynge and synnyng
she was, so that it is no lesse maruayll how
she dyd so refrayne herselfe that she dyd not
pryde and swell for the excedynge plentye
of goodes, nother dyd ascribe ought to her-
selfe: than that she dyd receaue them. Thyn-
kest thou not that to be a wonderous harte:
She seyth herselfe a mother of God, ex-
alted farre aboue all men: yet neuerthe-
lesse both she remayne in that lowlynesse,
simplicite, vpryghenesse and courteousy
that she hath not counted the leest handmay-
den to be vnder her. O we moost wretches,
whome yf a fewe goodes, a lytle authozite
or honoure, or a lytle more bewty than ano-
ther do befall can not counte vs equal with
them of the lower sorte: nother can we make
an ende of suche opinion and standynge in
oure owne conceite: what wolde we do yf
we had great and hygh gyftes?

Wherefore God letteth vs remayne
styll in pouerte and wantynge, because we
kepe not hys bewtyfull goodes vndefyled, &
can vse vs as we dyd before we dyd receaue
them. But we let oure myndes increase

oz decrease, as the goodes ether growe oz
minyshe. But the harte of the virgine Mary
remayneth euer stedfaste in one mynde and
equalite, she letteth God worke in her ac-
cordinge to hys wyll and pleasure, takyng
therby nomore saue an earnest consolacion,
ioye and truste to Godwarde, and euen so
ought we to do also: for that were truely to
syng the Magnificat.

And my sprete reioyceth in God my Sa-
ueoure.

What the sprete be, haue we shewed a
lytle befoze, namely, it that perceaueth thynges
incomprehenfible by fayth. And ther-
foze she calleth God hyr Saueoure oz sa-
uynge health, the whiche fayth she had con-
ceaued by the worke that God declared to
her. And verely she begynneth after a com-
ly order in that she calleth God fyrste hyr
L O R D E, and than hyr Saueoure, and
fyrste hyr Saueoure befoze she rehearse his
workes. Where wyth she teacheth vs, howe
after a ryghte order we oughte to loue and
to thanke God onlye and purely, nother
seke ought of oure owne. Nowe doth he
loue and thanke God purely, syncerelye
and truely, whych prayseth hym for none
other

other cause, saue that he is good: ether beholdeth noughte in hym, but only hys bare goodnesse, and in the same only he hath hys ioye and delyte. And thys is the hyghest and moost fayrest maner to loue & prayse God, which agreeth very well vnto such an excellent and demure sprete, as the holy virgins is.

The vncleane and frowarde louers, which are nothyng but vsurers, sekynge in God that is theyr owne, suche nother loue nor prayse hys bare goodnesse. For they do beholde themselves, countynge only howe good God be to them, that is, howe muche he doth declare hys goodnesse towardes them and doth well by them, euē that they do fele it: the whiche do also conceaue greate and hyghe thynges in theyr myndes of hym, and ioyfully do synge of hym and prayse hym, as longe as they fele the benefites of God. But whan God doth hyde hymselfe, or withdraweth a lytle the beames of his goodnesse, so that they seme bare and banyshe, than hath the loue and prayse an ende, nother can they loue or prayse the bare and vnfeleable goodnesse hydde in God: whereby they declare, & theyr sprete dyd not reioyce in God theyr Sauoure, & that there was
no

no true loue, no prayse of the bare goodnesse
of God, but that they delpted more in the sa-
uyng health, than in the Saucoure, in the
gyftes thā in the geuer, in þ creatures more
then in the creatoure. Noether can they re-
mayne of one mynde in plentyfulnesse and
in scarcenesse, in abundaunce of goodes and
in wantynge the same, in ryches and pouer-
te: contrary to saynt Paule, whych sayde to
the Philippians the. iiii. Chapter: I haue
learned in whatsoeuer estate I am, therewith
to be contente. I can be lowe and I can be
hygh. Euery where and in all thynges I am
mete, both to be full, & to be hungry: to haue
plenty, and to suffre nede. I can do al thyn-
ges thorow Christ, whych strengtheth me.
Of thys thyng speaketh the. xlviii. Psalme
on thys wyse: He shall speake good of the,
so longe as thou doest hym good. As though
he wolde saye: he seketh his, and not thyne.
Yf they had receaued pleasure and riches of
thyne hande, thou shuldest be lytle set by of
them, they wold make lytle of the. As Christ
also sayd Joh. vi. vnto them that sought hym
Merely, verely I saye vnto you: Ye seke me
not because ye sawe the tokens, but because
ye dyd eate of the loaves and were fylled.

Suche vncleane false spretes stayne and de

L. i.

fpls

other cause, saue that he is good: ether beholdeth noughte in hym, but only hys bare goodnesse, and in the same only he hath hys ioye and delyte. And thys is the hyghest and moost fayrest maner to loue & prayse God, which agreeth very well vnto such an excellent and demure sprete, as the holy virgins is.

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gyftes thā in the geuer, in þ creatures more
then in the creatoure. Noether can they re-
mayne of one mynde in plentyfulnesse and
in scarsenesse, in abundaunce of goodes and
in wantynge the same, in ryches and pouer-
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the Philippians the. iiii. Chapter: I haue
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thynne hande, thou shuldest be lytle set by of
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Suche vncleane false spretes stayne and de-
fyle

L. i.

fyte all Gods gyftes, lettynge hym to geue
more, and to worke more lucke wth
them. Wherof let vs heare a proper ex-
ample:

A certayne honest woman and fearynge
God dyd se. iiii. virgins sytting by an altare,
and at massynge tyme, a goodly boye lepte
from the altare vnto þe fyrst virgynne, vsynge
her very frendly, claspynge her aboute the
necke, and smyllynge vpon her. After that
wente he to the seconde, but he dyd not ber-
haue hymselfe so familiarly to her, neuerthe-
lesse he lyfte vp hys vayne, and smyled vpon
her. Vnto the thyrde he shewed no sygne of
loue at al, but bet her on the face, haled her
by the heere, trode her wth hys fete, & vsed
her very vncourteously: and sodenly lepte a
gayne vpon the altare, & vanyshed awaye.

Then was the interpretacion of that
syght shewed vnto the woman. The fyrste
virgynne signifieth the vncleynly spretes, se-
kyng thei owne, vnto whome God muste
geue many good thynges, and rather accom-
plysh thei mynde and wyll, then hys owne,
whych wyll wante nothyng, and euer
haue comforte and pleasure of God, not be-
ynge suffised wth the goodnesse of God.
The second signifieth those spretes, whych
haue

haue begonne to serue God, and can suffre
some scarcenesse, yet neuerthelesse are not
wythout loue of themselves and theyr pro-
fyte. Vnto them muste be sometyme shewe
a simplynge countenaunce, lettynge them as-
saye hys goodnesse, that thereby they myght
learne to loue hys bare goodnesse, and hygh-
ly to prayse it. The thyrde virgine, poore,
wretched and cleane forsaken hath nothyng
but mysery & smarte, she seeketh no profyt she
is content therwyth & God is good, though
she shulde neuer assaye it (the whych neuer-
thelesse can not be) the same abydeyth of one
fashion and of both the sydes, ether to loue
or to prayse & goodnesse of God, as wel whā
it is felt, as whā it is not felt: nother doth she
fal vpon & goodes whā they fal to her, nor fal-
leth fro the whā they fayle. And this is & true
spouse of Christe, whych sayeth to hym: I
wyl not it that thynne is, but thyselfe: I loue
the no better whyle all thynges go prospe-
rously, than I do hate the whyle it goeth co-
trary wyth me.

Wyth such maner of spretes is it fulfyl-
led that is wyrtten: Thou shalte not turne
from the ryghte waye of God, nother to the
ryght, nor to the left hande. That is, Ye shal
loue & prayse god aryght & straightly, nother
L.ii. bended

bended to your selues, nor your profytes.
Suche sprete had Dauid, whan he beyng
dryuen from Jerusalem by hys sonne Absa-
lon, was of that mynde, that he beyng cast
awaye for euer, wolde neuer loke for to
come agayne, nother in the kyngdome, nor
in the fauoure of God, so that he sayde (as
it is wytten in the seconde boke of Samuel
the sytenth Chapter:) Yf I shal fynde grace
before the Lord, he shall fetch me a-
gayne, and let me se it (meanyng the Arke)
and the house of it. But yf he saye thus: I
haue no pleasure to the, beholde, here am I,
let hym do wyth me as it pleaseth hym. What
a pure sprete was that, whych dyd not
ceasse to loue, prayse and to obey the plea-
sure of God, no not in extreme necessite.

Suche sprete also doth the holy mother and
virgine Marye shewe, whan she ebbynge
and flowynge in the mydde st of al ouerflow-
ynge and excellent goodes dyd not stamble
nor fall at them, nother seketh hyr owne, but
kepeyth hyr sprete pure and wythout blame
in the loue and prayse of the mere goodnesse
of God, glad and wyllynge to take in good
worth, yf God wyl spoyl her of the same a-
gayne, and leaue her a poore, naked and fay-
lynge sprete.

More

Moreover as it is more leopardous to
refrayne hymselfe in wealthe, ryches & great
worships, than in poyerte, shame and wret-
chednesse, seynge ryches mynistrer great oc-
casion to wyckednesse: euen so is thys pure
and wonderfull sprete of Mary so muche
more to be allowed, that she beyng endued
wyth so excedyng hygh honoures, doth not
for all them set vp hyr combe, behauyng her
selfe as though she sawe it not, remaynyng
strayght & ryght in the hygh waye, leanyng
to the goodnesse of God only, the whych she
nother feleth nor seyth, settynge lytle store
by such goodes as she feleth, nor taking plea-
sure in them, nother sekynge it that is hyr
owne, so that out of a true and ryght funda-
ment she doth synge: My sprete reioyceth
in God my Saueour. It is truely a spret that
spryngeth of fayth only, and reioyceth not
for the goods of God whych the blessed vir-
gine dyd fele, but for God onely, whom she
felte not, and is glad of hyr saluacion, whych
she now knowe by fayth. These lo are the
true, lowly, empty, and hungry spretes, of
whych we shall shortly speake.

By thys now maye we knowe & iudge
how ful thys present worlde is of false prea-
chers, and sayntes, whych do beate in much

of good woꝝkes vnto the symple people. And
though ther be fewe that pꝛeach earnestlye
the very thyng, namely, how good woꝝkes
ought to be done, (foꝛ many one do pꝛeach
mans tradicions and woꝝkes, that they the-
selues haue inuented & set vp) yet are many
of the (& that alas of þ best of them) so farre
wyde out of the strayght and ryghte waye,
that they dꝛyue the commune people alway
vpon the ryght hande. ffoꝛ they teach good
woꝝkes and the wholsome lꝑynge, not foꝛ
the mere goodnesse of God, but foꝛ theyꝝ a-
uauntage. ffoꝛ yf ther were no heauen noꝛ
no hell, and yf they loked foꝛ no grace of the
goodnesse of God, they shulde soone leaue
the goodes of God vnloved and vnpraysed.
Those are seekers of themselves, hyꝛelinges,
bondmen, straungers and not heꝛes, which
make an Idoll of themselves, and aske loue
and pꝛayse of God, wyllyng God to do that
vnto them, that they necessarye shulde do
vnto hym. They haue no spꝛete. Nother
is God theyꝝ Sauoure, but Gods gyftes
saue them, where wꝛth he muste serue them
as a seruaunte. They be the chylderen of
Israell, vnto whom it suffised not to be fedde
wꝛth heauenly Manna, but lusted also after
fleshe, onyons and garlyke: and as they perꝛ
shed

shed, and attayned not the londe of promyse,
so shall furth false sprytes do also.

Now (God amende it) is all the worlde,
all cloysters and temples full of suche kynde
of men, whyche all throughe false, wycked
and croked sprytes do walke, drive, chase and
heave good woꝝkes so hygh, that finally they
imagyn to deserue heauen by them: where
befoze all thynges the goodnesse of God
shulde haue bene declared. And it became
vs to knowe, that lyke as God saued vs and
made vs happye, wythout ony of oure me-
ryte or woꝝkyng: so lykewyse shulde we
seke to woꝝke wythout respecte of all pro-
fyte or rewarde, woꝝkyng good onely for
the goodnesse of God, sekynge nothyng but
that is pleasynge to hym: not haupnge an
eye to the rewarde, whyche of hys owne
swynge shall befall vnto vs, though we do
not seke noꝝ loke for it. For it can not be
but the rewarde muste followe vs yf we do
woꝝke of pure and vpryghte spryte, wythout
lokyng for rewarde or profyte. God refu-
seth a spryte that seketh hys owne profyte,
nother wyl he euer geue hym ony re-
warde. Moreover, as a chylde serueth
hys father gladly and frely as an heyre, only
for y^e fathers wyl: (for yf he serueth him only

L.iiii. for

for the goodes and heretage, he is unkynde,
and woꝛthye to be dishereted:) euen so
musste they do that knowlege Chyſte to be
theyꝝ father and bꝛother.

For he hath loked vpon the loue de-
gre of hys handmayden. Beholde, from
hence forth shall all generacions call me
blessed.

The woꝛde lowe degre haue some dra-
wen to humilite, as though the holy virgine
had referred ought to herselfe, of hyꝝ honest
behaueoure, iustice and woꝛke, and dyd re-
ioyce therein: Whereby it is come that some
prelates, and specially the Antichryſtes do
call themselves humiles oꝛ lowly, whych is
farre wyde from the truth. For in the syghte
of God can no mā boast of any good thyng
wythout synne and damnacion. Befoꝛe him
must a man reioyce only of hys pure good-
nesse and grace shewed vnto vs vnwoꝛthy,
that not oures, but Gods loue and prayse re-
mayne in vs, & kepe vs: whych thyng Salo-
mon doth also teach Ps. xlv. sayenge: Put
not forth thyselfe in þe pꝛesence of þe kyng, &
pꝛeasse not in the place of great mē. Better
it is that it be sayde vnto the: Come vp he-
ther, thā thou to be set downe in the pꝛesēce
of

of the pryncce. How shulde than such boast & presumption be ascribed vnto thys chaste virgine, that she shulde auance hyr humilite in the syght of God, which is the moost worthye of all vertue & Noether doth onye man thynke or boaste hymselfe to be lowly, wythout he be the mooste proudest. Only God doth knowe, iudge and open the lowe degre or lowlynesse, so that mā neuer knoweth lesse of it, than whan he is moost lowly.

The vse of scripture is to call Humiliare to cast downe, to preasse downe and to brynge to nought: wherfore Christen men also in some place of the scripture are called poore, vyle and brought lowe, as in the. **L. xliii.** Psalme: I was brought downe, & he helped me. Humilite than is nothyng save a despyed, vyle, depressed or cast down thynge or estate: of the which kynde are the neddy, sycke, hongry, thyrsty, prersoners, troubled & dyenge creatures: as Job whā he was proued, Dauid as he was chaced & dzyuen out of hys realme, and Christe wyth all the true Christians in theyr nede. And thys is the depth, whereof we haue spoken before, namely: that the eyes of the **LORDS** beholde the depthes, but mans eyen loke only in the heyghte: that is, the outwarde appearance

L. v.

taunte and shynnyng estate of conuictiō.
And for this cause is Jerusalem called a little
where vpon Gods eye do beholde. After
this maner lyeth the Christen congregaciō
of church in the depth, and is of no reputa-
tion before the worlde: wherfore God doth
loke vpon it, and mendeth hys syghte alway
vpon the same, as Dauid wytnesseth in the
xxi. Psalme, speakyng in the persone of
God: I wyll enfourme the and shew the the
waye wherein thou shalt go, I wyll fasten
my eyes vpon the.

Of lyke fashion speaketh Paule. i.
Cor. in. i. sayyng: That folysch is before the
worlde hath God chosen, that he myght con-
founde the wyse: and that weake is before &
worlde hath God chosen, that he myght con-
founde the myghty: and the vyle and despy-
sed before the worlde hath God chosen, yee
and that which is nothyng, that he myght
destroy that, whiche is ought, that no fleshe
shulde reioyce in hys presence. By this mea-
nes maketh God the worlde folysch, with all
hys wysedome and strengthe, and geueth
another wysedome and power. Seyng than
that this is the mynd of God, to loke down-
warde, and to the thynges that are nothyng
therfore haue I englyshed & word Humilitas
for a

for a thyng of no price or regarde, so that
thys be the mynde of Mary: God hath wen-
ded his eyes vpon me that am a poore, vyle
and a mayden of no regarde, which myghte
easly haue founde ryche, renowned, noble
quenes and of great lynage, ether myght he
haue chosen þ doughters of prynces & great
estates, yee he myght haue chosen þ dought-
ters of Annas or Cayphas rulers of thys cō-
try: But he hath fastened vpon me the eyes
of hys mere goodnesse, and vsed me that
am so vyle and despyed an handmayden,
because none shulde boaste herselfe to haue
ben worthy of such an office: & I also muste
nedes graunte that it is only of pure grace
and goodnesse that such doth happē vnto me
and not for my merites or worthynesse,
wherof I am bare.

Thus haue we now sufficiently shewed
here aboue, how þ holy virgine vnloked for
is come to thys honoure, out of a despyed
estate: and how God hath so graciously lo-
ked vpon her. And for thys chaunce she doth
not boast & auance by worthynesse or vn-
worthynes: but only she reioyce of þ syght
of God, which is so bounteous & gracious, þ
he hath loked vpo so slender a mayde, & that
so greatly, honozously and worshypfully.
Wherfore

Wherefore they that saye she dyd not auance
hyr virginite, but hyr lowlynesse, do her in-
iury. ffor she nother dyd auance hyr virgi-
nite, nor lowlynesse, but the only, the godly
and gracious syghte of God. Wherefore
ther is no pyth or wayghte in the worde
lovve degre, but in the worde he hath lo-
ked. ffor hyr surrendryng is not to be pray-
sed and commended, but the lokyng of God
vpon her. Euen as yf a noble pryncce shulde
reach hys hande vnto a wretched begger, &
beggars hande is not to be alowed ther-
fore, but the prynces gentlynnesse and fa-
miliarite.

But that the wronge opinion maye be
auoyded, and the true lowlynesse maye be
known from the fapned, we wyll make a
lytle digression, and treat of humilite or
lowlynesse: for many one haue erred not a
lytle therin.

Humilite do we cal communely a wyl
to smal and despyssed thynges. Now are ther
many that byrge water to the wel, namely
they, that alwaye cōbre theyr myndes wth
vyle clothynge, persons outwarde gestures,
townes, wordes and places, vpon them do
they thynke, in them is theyr conuersacion,
but to that intente, that by thesame they
myght

myght be counted and estimed greate, rygh,
learned, holy, yee also God, as such that loue
to be conuersaunte in lowly thynges. But
yf they knewe, mē dyd not set thereby, they
wolde ryght soone leaue them. This is a
fayned lowlynesse, for theyr wycked eye be-
holdeth nought saue the rewarde, auayle
and prayse of humilite. Noether beholde they
the vyle thynges, not lokynge for rewarde
and profite, nomore than a kooke doth to
roost meate that doth not droppe: wherfore
whan the rewarde and prayse do nomore
appeare, than hath humilite done with thē.
Such haue no affection to the vplenesse, be-
cause they be not of one harte and mynde
in vyle thynges, they haue only the though-
tes, handes, mouth, clothynge and outward
behauoure in vplenesse, but theyr harte
loket to hygh thynges, to the which they
do imagine to comre: and such are they that
counte themselves lowly holy sayntes.

They that be lowly in dede, turne not
theyr eyen to the rewarde and prayse of hu-
milite, but w a simpel hart do they beholde
the vyle thynges, beyng glad to be occupi-
ed in the same, noether do they at any tyme
perceauē theyr lowlynesse. Here spryngeth
the water out of the fountayne, here follow
eth it

Wherefore they that saye she dyd not auance
hyr virginite, but hyr lowlynesse, do her in-
iury. ffor she nother dyd auance hyr virgi-
nite, nor lowlynesse, but the only, the godly
and gracious syghte of God. Wherefore
ther is no pyth or wayghte in the worde
lovve degre, but in the worde he hath lo-
ked. ffor hyr surrendrynge is not to be pray-
sed and commended, but the lokyng of God
vpon her. Euen as yf a noble pryncce shulde
reach hys hande vnto a wretched begger, &
beggars hande is not to be alowed ther-
fore, but the prynces gentlynnesse and fa-
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townes, wordes and places, vpon them do
they thynke, in them is theyr conuersacion,
but to that intente, that by thesame they
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learned, holy, yee also God, as such that loue
to be conuersaunte in lowly thynges. But
yf they knewe, mē dyd not set theredp, they
wolde ryght soone leaue them. Thys is a
fayned lowlynesse, for theyr wycked eye be-
holdeth nought saue the rewarde, auayle
and prayse of humilite. Noether beholde they
the vyle thynges, not lokynge for rewarde
and profite, nomore than a kooke doth to
roost meate that doth not droppe: wherfoze
whan the rewarde and prayse do nomore
appeare, than hath humilite done with thē.
Such haue no affection to the vplenesse, be-
cause they be not of one harte and mynde
in vyle thynges, they haue only the though-
tes, handes, mouth, clothynge and outward
behauoure in vplenesse, but theyr harte
lokethe to hygh thynges, to the which they
do imagine to comre: and such are they that
counte themselves lowly holy sayntes.

They that be lowly in dede, turne not
theyr epen to the rewarde and prayse of hu-
milite, but w a simpel hart do they beholde
the vyle thynges, beyng glad to be occupi-
ed in the same, noether do they at any tyme
perceauē theyr lowlynesse. Here spryngeth
the water out of the fountayne, here follow
eth it

It of hys owne swynge, wherfore they do wfe
vyle vestures, gestures, wordes, places and
persones, though they do euer where shone
gorzious and hyghe thynges: which thyng
Dauid also wytnesseth in the .Lxxix. Psal.
sayenge: **L O R D E** I ame not hygh myn-
ded, I haue no proude lokes. &c. And Job
in the .xxii. chapter: Whoso humbleth hym-
selfe, shalbe set vp: and whoso loketh meke ly,
shalbe healed. Hereby cometh that vnto
such doth honoure besal vntwaies, and they
heauynge vp wythoute foreknowledge or de-
liberacion. For they were content wyth
theyr lowe estate and simple condicion, no-
ther thought they once vpon hygh thynges.
But þe fayned lowly maruayle greatly that
theyr exaltacion & honoure tarpyeth so longe,
nother is theyr false and fayned pryde con-
tente with theyr vyle condicion, but secretly
cōsydereth hygher estates in theyr myndes.

Therefore dyd I saye that true humilite
or lowlynnes doth not at any tyme perceane
that she is lowly, (for yf she dyd knowe
it, she wolde be proude wyth the syghte of
so greate a vertue) but wyth harte, mynde
and all hyr wyttes is she pyght vpon sleghte
and lowly thynges, whiche alwaye presente
themselves to hyr syghte. These are hyr
images

images, wherein she hath hyr conuersacion
and pastyme: and as longe as she hath them in
syghte, so longe can not she beholde herselfe
nor be combed with herselfe: much lesse be
raupshed and haue pleasure in the contem-
placion and syghte of hygh and greate thyng-
es, or geue hyr mynde therto. For thys
cause than must the honoure and dignite be
fall vnto her vnwares, & fynde her in though-
tes cleene contrary to honoures and digni-
ties: for after thys maner doth Luke saye,
that the Angels gretynge was straunge vnto
the virgine, for it came sodenly and vn-
looked for. Yf the same gretynge hadde chaun-
ced vnto Lapphas daughter, she wolde not
haue thought: What maner of gretynge is
thys, but wolde soone haue accepted it, and
wolde haue sayde wythin herselfe: Ah howe
well and happely doth thys befall.

And agayne fayned lowlynesse doth ne-
uer know that she is proud: for yf she dyd, she
shulde quickly be refrayned wyth the syght
of the haynous faute, but she fasteneth hyr
harte, mynde and thoughte vpon hygh
thynges, the whyche she hath in syght wyth-
oute ceassynge. These are hyr ymages,
wherewith she is alwaye combed, and as
longe as she setteth hyr mynde on the, she can
nother

nother beholde nor consydre herselfe. Wher
foze the honoure commeth nother vnwares
nor vnthought vpon, for it fyndeth though-
tes therto agreynge: But shame and enpo-
ueryshynge come vnloked for vnto such: for
they were mynded to sayle with another &
moze luckelyer wynde.

ffor thys cause is it not good to learne
lowlynesse after thys maner, that he haue
in syghte and imagine vyle and despyssed
thynges or persons. Nother contrarywise
wareth ony man proude because he seyth
hygh and greate thynges. The images are
not to be auoyded, but the eye must be wee-
ned therefrom. As longe as we lyue vpon
earth, we must lyue both wpyth the hygh and
lowe thynges or estates: but (as Christ say-
eth) the eye must be put out. Genesis the. iii
chapter sayeth not Moses, that Adam and
Eue sawe other thynges after the preuari-
cation, thā they dyd se before it, but y theyr
eyen were opened, that they myght se theyr
nakednesse, where as they were naked be-
foze also, and yet dyd not consyder it. The
quene Ihester dyd weare a verpe costlye
crowne vpon hyr heade, yet dyd it seme but
a stayned cloth in hyr syght. There were not
the hygh images taken away from her, but
rather

rather were set befoze her, as vnto a mooste
puissant quene, and no slepyght oꝝ vyle thyn
ges were befoze her: but the syght was wen
ded therfrom, and hyꝛ harte and mynde dyd
not beholde the hye thynge and gloriouse:
Wherfoze God wroughte also straungely
wyth her. After thys fashon must not þ out
warde thynge be altereꝛ, but we must be al
tered in our mynde and wyttes: for thā shal
we easely learne to despyse and flye hyghe
thynge, to set much by and to seke slepyght &
lowly thynge. ffoz there is humilite oꝝ low
lynesse founde and stedfast for all chaūces, &
yet neuer are ware of it. This is done with
delyte and the harte remayneth alwaye one
and of one fashon, howsoeuer other thynge
do befall oꝝ chaunge, ether to the heyghte oꝝ
depth.

But (LORDE God) what pryde skoul
keth vnder the vyleness of clothyng, woꝝ
des and behaueoure: wherof the world now
a dayes is full. The whych vsures and dis
semblers do so submytte themselves, þ they
wyl be despyed of no man: they do so flye
honours, that they notwithstandinge wyl
be chased therwyth: they do so shone hyghe
thynge, þ neuerthelesse they be not mysprai
sed, noꝝ theyꝛ possessions mynished, þ whych
D.i. they

they couet alwayes to haue of the best and
pycked out. But thys virgine vttereth no-
thyng but hyr bylenesse, wherein she lyued &
abode wyllynglye, she neuer coueted nor
thought vpon honoure and heyght, nother
dyd she consyder and behold hyr lowlynesse.
This humilite is so fayre and pzeious, that
she can not abyde hyr owne countenaunce
but that image is reserued vnto the face of
God, as wytnesseth the .L. xii. Psalme, say-
enge: Who is lyke vnto the L O R D & oure
God that hath hys dwellynge so hygh, which
humbleth hymselfe to beholde that is heaue
and earth. For he that can beholde hys low-
lynesse, the same can iudge hymselfe worthy
of eternal blesse, & so were Gods iudgement
at an ende, seying we know surely that God
doth saue the lowlyones. Therfore muste
God reserue and kepe the same for hymselfe
to knowe and to iudge, and hyde them from
vs wyth the fence of exercyse in lowly thyn-
ges, by beholdyng of the whych we also do
forget ourselues. To thys now serue many
persecucions, deathes & al kynde of trouble
on earth, in y^e which is trauayle & payne, y^e
th^e we may put out y^e false & deceatful eye.

Thus is it euident vnto vs by thys word
humilite or lowlynesse, that Mary the vir-
gine

gyne was a despyſed, vyle, and a mayden of
no eſtimacion, & in thys lowe degre to haue
ſerued God, and not to haue knowen, that
hyr lowe eſtate was mach worth before God.
Whereby we are taught and cōſorted, that
though we ought wyllyngly be deſpyſed and
brought low, yet ſhuld we not deſpayre ther
fore, as though God dyd hate vs: but rather
truſt that he ſhalbe mercyful vnto vs. Only
thys ſhal we beware, leſt we be not wyllyng
ynough in thys ſubduyng & caſtyng downe,
leſt oure wicked eye be to much open, and ſo
deceauē vs wyth pꝛeup lokynge vpon hyghe
thynges, or ſearchynge out of our pleaſures,
wherwyth the humilite or lowlyneſſe do pe
ryſh. ff or what helpeth it þ dāned to be caſt
downe to the nedermoſt & loweſt, ſeyng they
do not ſuffre þ aduerſite gladly and wyth a
good wyll: And agayne what hurteth it the
angels to be hyghly exalted, ſeyng they con
ceauē no false luſt and pꝛeſumption therby:

ffinally, to be ſhorte, thys verſe doth
teach vs to know God truly, ſeynge it wꝛt
neſſeth that God doth behold lowly thynges
and perſons. And he knoweth God arȝhte,
that knoweth þ he bēdeth hys eyen to þ low
ly, as we haue ſufficiently declared: & of the
ſame knowlege followeth the loue & truſt to

D.ii. God

Godwarde, so that a man do yelde hymselfe
and followe hym wyllyngly. Of thys haue
we a goodly place in the .ix. Chapter of Jere
my, sayeng: Let not the wyse man reioyce in
hys wysedome, nor the stronge man in hys
strength, nother the ryche man in hys riches:
But who so wyl reioyce, let hym reioyce in
this, that he knoweth and vnderstādeth me.
Thys doth Paule confirme in the .ii. epistle
to the Corinthians the .xi. Chapter, sayeng:
Let hym that reioyceth, reioyce in y^e LORD

After than that the mother of God had
in such wyse praysed hir God and Saueour
wyth a bare pure sprete, & ascribed none of
the goodes to herselfe, and therfore had so ge
truly vnto hym of hys goodnesse: now dothe
she synally and orderlye go to the prayse of
hys workes & goodes. ffor (as we haue sayd
before) we ought not to rūne he adlynges to
y^e goodes of God, nother ought we to ascribe
and drawe them to vs: but by thē as by step
pes we muste pearse vnto the authoz & cause
of all goodnesse, we must cleue vnto hym
onely, and make much of hym. And after
that prayse and thanke hym in hys workes,
wherin he hath shewed vs suche goodnesse,
that we maye truste, loue and prayse hym:
so that hys workes are wthyng saue a great
occasion

occasion to loue and to thanke þ mere good-
nesse that raygneth ouer vs.

She hegynneth fyrst wyth her selfe, and
syngeth what God hath done for her, wherin
she teacheth vs two thynges: fyrst, muste
euery man marke diligently what God wor-
keth wyth hym, more than all the workes þ
he doth wyth other. for thy blesse consysteth
not in that he worketh wyth other, but wyth
the. As (Jhon the. xxi. Chapter) whan Peter
sayd of S. Jhon: **LORD**, but what shall he
do: Christ sayd vnto hym: Yf I wyl that he
tary tyll I come, what is that to the: fol-
lowe thou me. As thoughe he wolde saye:
Jhons workes shall not auayle þ, thou must
go to thy selfe, and take heede what I wyl do
wyth the. Neuerthlesse a great mysuse of sel-
lynge good workes doth raygne in þ worlde
now a dayes. for some presumptuous spre-
tes wyl helpe other, chefely such as lyue and
dye wythout Gods owne workynge: eue as
though they had to many good workes.

Where Paul. i. Corin. iii. sayeth: that euery
mā shalbe rewarded accorpyng to his wor-
kes: ergo not after another mans workes.

It myght be suffred yf they dyd pray for
other, or brought theyr workes as meanes &
intercessiōs to god. But seying they come to
D.iii. God

God therewith, as wpyth some gyfte oz pzeſet
it is a wycked and haynous intent. And (that
moost abominable is) they deale and geue
theyr woꝝkes vnto other, the whych neuer-
thelesſe they knowe not howe acceptable
they be vnto God. foz God doth not be-
holde the woꝝkes, but the harte and fayth, by
the whych he woꝝketh wpyth vs. Whereof
they do not force, leanyng vpon þ woꝝkes
only, wpyth the whych they do deceaue them-
ſelues and other alſo. And ſo farre is þ mat-
ter come, that they perſwade men that be at
the poynte of death, to put on a freres rai-
ment, ſayenge: that yf ony mā dye in ſo holy
an habyte, al his ſynnes ſhalbe forgeuē hym,
and get eternall bleſſe. Thus do they not on-
ly ſaue men wpyth ſtraunge good woꝝkes, but
alſo wpyth ſtraunge garmentes. I thynke (yf
ther were no hede taken therto) that the de-
uill wolde bypnye ſuch men ſo farre, þ they
wolde thynke to bypnye the people to heauē
wpyth religious meates, dwellynge, and bu-
ryenge. Good LORDE how feleable is thys
darkneſſe, namely: that a coole oz religious
abyte may iuſtify and ſaue a man: foz what
nedeth fayth than: Let vs thā become al fre-
res, let vs all dye in frerely abites: & by that
meanes ſhall cloth wante to make freres.

Beware

Beware, beware of wolves, walkyng in such
shepes clothynge, for they do begyle the & tear
the, & thynke that God doth worke with the,
& thy saluacion, & that by the worke þ he wor-
keth in the: nother put thy trust in any other
as thou seyst þ holy virgine Mary do here.
And though thou doest vse to thys the inter-
cession of other, thou doest not euell: for we
all ought to praye the one for the other. And
no man shall trust vnto other mens workes,
wthout the owne & proper workes of God:
but wth great diligēce take hede to thyselfe
& Gods workes, euen as though God & thou
were one in heauē & earth, and though God
dyd worke wth noman but wth the, and so
forth loke vpon other mens workes also.

The secōd that Mary teacheth, is, that
euery mā wyl be þ fyrst in the prayse of
God, & to recyte the workes done to hym, &
after þ prayse hym also in other workes. Af-
ter thys maner do we reade þ Paule & War-
nabas dyd shewe vnto the apostles the actes
that God wrought by thē: & agayne þ apost-
les shewed thē what God had wroughte by
thē also. Lyke vnto this dyd they (in the last
Chap. of Luke) shewyng ech other of þ resur-
recciō of þ LORD & appearyng to thē. Euen
there doth finally begyn a cōmune ioye and
D.iiii. prayse

prapfe of God, wher euery one prapfeth the
grace of another, and his moost of al, though
he be vpler than another: nother doth he co-
uete to be the chefe in the goodes, but in the
loue and prapfe of God. ffoz euery mā hath
ynough of God, & hys mere goodnesse, how
flender that euer hys gyfte be, so spmple an
harte hath he. But the hypocrites, sekynge
theyr owne auaple loke a squynthe and playe
the lufkes: whych whan they fe they be not
the chefest noz best in the goodes, they mur-
mure in steade of prapfe, and faye: that they
be ether lyke oz vnder other, lyke as they dyd
wherof we reade Math. xx. that murmured
agaynst the hufbandman, not that he dyd the
wzonge, but that he cousted the last lyke wo-
thy of the dayes hyre wyth them.

After thys maner are ther many fōūde
that do not prapfe the goodnesse of God, yf
they fe that they haue not receaued so much
as Peter, oz ony of the other fayntes, ether
thys oz that holy man aloue on earth: thyn-
kyng that yf God had geuen them so many
good gyftes also as he hath geuen to other,
they wolde prapfe and laude hym lyke wyse,
fettyng it lyght to be endued of God wyth
fuch goodes, as they do not perceaue, as be:
the body, lyfe, reafon, fubftaunce, honoures,
fren.

freendes, the seruice of the Sonne, wth al o-
ther creatures. The which persons, yf they
had all the goodes that Mary had, yet wolde
not they knowlege nor prayse God in them,
for as sayeth Christe Luke. xvi. he that is
faythfull in þe leest, is faythfull also in much:
and he that is vnr^yghteous in the leest, is
vnr^yghteous also in muche. Therfore are
not they worthy of the greate and much, be-
cause they despyse the small or lytle. Yf they
dyd prayse God in the leest, they shuld haue
abundauntly the greate: wherof the cause
is they haue theyr syghte aboue them, and
not vnder them. for yf they had theyr syghte
bowed downwarde, they shulde se some,
which perchaunce haue not halfe so manye
goodes and gyftes, and yet be at rest and cō-
tente, praysynge God. A byrde hoppeth for
ioye and syngeth yf it can, beyng contente
wth it that it possesseth, and murmureth
not because it can not speake. A dogge lea-
peth and waggeth hys taylor, shewynge a
ioyfull countenaunce, nother is he myscon-
tente that he wanteth reason. All maner of
beastes are contente wth theyr goodes, &
serue God wth theyr endeuoure & prayse.
But the onlpe wycked and loupnge it selfe
eye of man is vnsatiab^le, nother doth it en-

D. v.

deuoure

deuoure it selfe to be faciate by reaso of hys
vnhyndnesse and pryde, seynge it coueteth
euer to be the chefest & best, preferred aboue
other: nother wyll it prayse and glorify God
but rather loke for honoure of hym.

Of thys maner do we reade that in the
tyme of the councell holden at Constaunce
in Germany, two Cardinals rydynge vpon
costlye mules ouer the felde by the waye,
dyd se a shepeherde stāde weppng. The one
of them a more meker mā and moued wyth
pytie, wold not passe by hym that was so so-
rowfull, approached to comforte hym, and as-
ked fyrst what hym ayled. The shepeherde
after he had wepte bytterly, and holden hys
peace a greate whyle, so that the Cardinall
was greued and sorowfull also. At the laste
he shewed hym a tode and sayde: For thys
cause do I wepe, namely, that God hath sha-
pen and created me so fayre a creature, and
not lyke thys euell fauoured wozme, and
that I dyd neuer consydre thys by myselfe,
noz thanked hym therfore. Of thys was the
Cardinall so abashed, that he fell from hys
mule, and was bozen in the councell house,
where he cryed and sayde: Austine howe
truely was it sayde of the: The vnlearned
cryspe vp and take in the kyngdome of heauē,
but

but we wyth our learyng do wander in
flesh and bloude. Now do I thynke that the
shepeherd was not so ryche nor fayre, yet dyd
he so hyghly & earnestly consyder the gyftes
of God in hym, and rende thanks ther-
fore, that he dyd fynde more in hymselfe,
thā he coude well attayne & perceaue with
hys syghte.

The fyrste worke of God towarde the
holy virgine doth she confesse to be the lo-
kyng vpon her, the which also is the che-
fest, of the which al the reste hange & flowe.
For yf it be come so farre that God wende
hys syght to any man to beholde hym, that
is nothyng but grace and mercy, and there
must nedes followe all gyftes and workes.

As we reade Gene. iiii. that God dyd loke
vpon Abell and hys gyftes, and not so vpon
Cayn nor hys offerynge. Of thys come the
prayers comunely in the psalter, that God
wyl lyghten hys countenaunce vpon vs,
and not hyde hys syghte, but directe it vpon
vs, and such lyke. And that she doth thynke
thys to be the chefest, she doth sufficientely
shewe, sayeng: Lo, for thys beholding of me
shall al chyldes chyldren call me blessed.

Marke the wordes, she sayeth not yf hyr
prayses shall be spred abroad, yf hyr vertues
shalbe

shalbe commended, that hyr virginite oz humilite shalbe extolled, oz that hyr excellent dedes shalbe songe and vittered wpyth some songe oz ballade, but she doth only often repete and saye: that God hath looked vpon her, and that thereby she shalbe called blessed.

And that is to geue the honoure and prayse to God so holyly and purely, that ther is no thyng moze holy noz pure. And therefore poyntyng vpon the beholdyng oz lokyng vpon of God, as wpyth a synger she sayeth: Beholde. from hence forth now shall they call me blessed. That is, from the tyme that God hath beholden my vylennesse, I shalbe called happy. Wherein not she, but the grace of God in her is praised: yee she is made lytle, and maketh herselfe lytle, whan she sayeth that hyr vylennesse is looked vpon of God. And for thys cause doth she fyrste auance hyr saluacion, befoze she recyte the workes of God declared toward her, and attributeth the lokyng vpon hyr vylennesse altogether vnto the syght of God.

By thys now is it euident, & we maye gesse by thys whyche be the true honoure, wherewpyth she must be honoured, yf she perchaunce hath nede of it. But howe shall we saye to her: Loke vpon hir wordes, and they shal

shall teache the to saye thus: O thou blessed
virgine and mother of God, howe vyle and
despyssed werest thou: yet not wythstan-
dyng God dyd wende so mercypfullpe and
rychely hys syghte towarde the, and hath
wrought great thynges in the, wherof thou
werest neuer one worthy: and the ouerflo-
winge grace of God in the is farre aboue
thy deseruynges. happy arte thou a blessed
arte thou from that tyme forth for ener, the
which hast founde such a God. Nother ne-
deth any man to thynke that she wyl not be
pleased, yf she be sayde to be vnworthy of so
greate fauoure: verily she fayled not, when
she graunted of hys owne mynde y she was
vyle and vnworthy, that God dyd loke vpon
her for none of hys merites or deseruynges,
but of hys mere and only grace.

She hath no delyte to heare such wayne
tangles, as both preach and wyte manye
thynges of hys merytes, wherewith they
crake and auaiunce they: greate learnynges:
not consyderpng how greatly they derogate
the Magnificat accuse the mother of God
of lyenge, and minysh the grace of God.
For so much worthy merite as is geuen vnto
Mary, so much is the grace of God rob-
bed of, and the virginis sorge is robbed of
truth.

truth. The angell dyd only grete her on the
grace of Gods behalfe, and that the LORW
was wpth her, wherfore she is blessed a-
monge wemen. Wherfore they that attri-
bute her so manypprayses and honoures, and
let them so styck and cleue vpon her, they be
not farre from makynge an idol of her: eue
as though she ought be worthely worshyp-
ped and trusted vnto, where as she doth re-
flecte and render all vnto God, & wyll haue
God to be praysed in her, labourynge and
endeuourynge sprally to cause euery man
to haue truste and confidence in Gods fa-
uoure by hyr ensample.

Whosoever therfore wyll honour the
virgine Mary aryght, the same must not set
her nexte hyr harte, and by God, but farre
beneth hym, makynge her bare and naked,
and so (as she sayeth herselfe) behold hyr na-
kednesse. After that must he maruayle of
the vnspeakeable and abundaunte grace
of God, whycher so ryche and bountysfully
doth lōke vpon, loue, and blesse so vyle, vn-
worthy and despyred a persone: that so be-
holdynge he be moued to prayse & loue God
in lyke gyfes, and so he be occasioned euer
to trust & to hope some greate goodnesse of
God, and that of such a God, as doth not des-
pyse

pyse the pooze, despyssed a vyle, but wytteth
them safe of hys owne syghte, that so hys
harte be stablysted in fayth, hope and cha-
rite. What moze acceptable thyngge suppose
ye can befall vnto her, than that ye come to
God by her after this maner, and learne to
truste and hope in God by hyz ensample,
whan ye lykewyse are despyssed and set
at nought, what maner of waye that euer
it be, ether in lyfe oz death. She wyll
not haue the to come to her, but by her to
God.

Agayne, that ye learne to eschue al hygh
easle and condicion, the which euery man
enuyronneth to obtayne, seynge that God
nother fande nor dyd wyll thesame in hys
mother. But those paynters and countersay-
ters, the whych do so paynte and set out the
blessed virgine vnto vs, that ther be no vyle
thyngge sene in her, but all excellent thyng-
ges, what do they els but teach vs to set our
syght on the mother of God, & not her in the
syght of God: Wherby they do fraye vs, &
nearehãde do cause vs to despayre, & darken
vnto vs the ymage full of consolacion, euen
as they do stoppe the sayntes in Lente. For
seynge she is drawen aboue all ensamples & pa-
trones, ther is nothyngge leste whereof we
maye take

take any cosolacion or cōforzte, where she
ought and wyth a good wyl wolde be a prin
cipall ensample of grace, to steare all the
world to the grace, loue and prayse of God,
that the hartes of all men myght conceaue
such an opinion of her towarde God, which
with all confidence myghte saye: Ah blessed
virgine and mother of God, what greate
comforzte dyd God geue vs by the, because
he dyd wyth so gracious a countenaunce be
holde thyn vnworthynesse and lowe degre,
whereby we are admonyshe hence forth to
trust, that after thyn ensample he wyl also
loke vpon vs wretches.

Thynkest thou not that yf Dauid, S.
Peter, Paule, Mary Magdalene and such
lyke for the greate grace that they vnwo:
thely dyd obtayne, are become ensamples to
confirm the Godly fayth and hope, that y
blessed mother of God doth not couet lyke
wyse gladly and worthely to be an ensam
ple and patrone vnto all the worlde? But
now can not that be for the superfluous blo
wers out of hyr prayse and vayne tangles,
which do not declare by thys verse how the
abundaunte ryches of God were vnpe
made one wyth hyr slender pouerte, & godly
wo:shyppe wyth hyr humilite, the Godly
wo:thy

worthynesse wth hy: vplenesse, the Godly
power wth hy: feblenesse, the Godly good-
nesse, wth hy: merite of no value. the God-
ly fauoure wth hy: vaworthynesse: where
of lust, delyte and loue toward God wth
all confydence do growe. To the whych in-
tent the lynes and sayenges of all sayntes
be wyrtten also. But ther are now a dayes
some that seke helpe and comforte at her, as
at some God, so that I feare me ther raygne
more Idolatry in the worlde in oure dayes,
than xuer dyd. Let thys suffise at this tyme.

These two wordes: All generacions
do signifie as much as: Chyldes chylderen,
and it is so darkly spoken, and so profoundly,
that some haue busely combed themselves,
thynkyng whych waye thys shulde be true,
seyng that the Jewes, Turkes, Saracens,
and other hepythen, besyde no small nombze
of false Christians do not only refuse to cal
her blessed, but despyse and curse her: The
cause of thys is that they vnderstande the
worde Generacions of the congregacion
of men, wher as it stretcheth farther in this
place. As namelpe: the degrees or membes
of the naturall yssue, where the one euer fol-
loweth or succedeth another: the father, the
sonne, the cosyn, and so forth, whereof euery
E. i. mēbre

membre is called a Generacyon. So that
the mynde of the holy v r gine, whā she sayeth
that hyr prayse shall laste from generaciō to
generaciō, is, that ther shalbe no tyme, wher
in hyr prayses shall not be publyshed. And
that doth she meane whan she sayeth: Lo
from henceforth shal all generacions, that
is, it begynneth now and shall endure in all
generacions or kynreds that shall succede
hereafter.

Moreover þ worde to call blessed hath
a larger sygnificacion in the Breke thā that
it can so be expessed. For it sygnifyeth also
to make happy or blessed, so that it is not
done with tunge only, or wordes, or makynge
courtesy, or bowynge of the heade, or vay-
lynge of the bonet, or settynge vp of ymages
or pictures, wyth buyldynge of temples or
chappels, the which wycked men can do al-
so: but wyth all thy strengthe, truly and har-
tely. And that is done, whan the harte (as it
sayde before) with beholdynge of hyr lowly-
nesse, and lokynge of the Godly grace vpon
her doth conceaue an inwarde ioye and de-
lyte towarde God, and saye or thynke thus
from the very entrayles and bottome of the
harte: O how happy is thys virgine:
Such blessinge is hyr true honour and wor-
shyppe,

shyppe, as we haue sayde before.

For he that is Myghty hath done greate thynges vnto me, and Holy is his name.

Here doth the blessed vtrgine syng a-
lonce and in a semely order all the workes
that God hath wrought in her. In the laste
verse hath she songe of the lokynge graci-
ously of God and hys bounteous and mercy
full wyll towarde her: the which is the chiefe
and principall parte of mercy and grace (as
is sayde:) and here she syngeth of gyftes and
workes. For God though he geue many one
greate gyftes, and strowe hys goodes in co-
mune, yet doth not he therfore strayght way
loke vpon and beholoe them. The worldly
and tempo:all goodes are good: but the
grace, fauoure and syghte of God, are the
heretage that doth last euer: as sayth Paule
Ro. vi. The gyfte of God is everlastynge
lyfe in oure Lord & Jesu Christe. In the
goodes geueth he that is hys, but in the
syght and grace doth he geue hymselfe. In
the goodes is hys hande receaued, but in the
syght of grace vpon & harte, hys sprete, mynd
and wyll are receaued there in. Wherefore
the holy vtrgine doth geue the mooste than-
kes vnto the syghte of God. Nother sayeth
she fyrste: All chyldes chyldren shall call me.

C. ii.

blessed,

blesſed, becauſe he hath done ſo great thynges vnto me, wherof thys verſe maketh mention: But becauſe he hath looked vpon me that am vyle and of no reputacion, and to my lowe degre, wherof the fyrſt verſe doth ſpecifye. Where a gracious beholdinge is, there are gyftes alſo, but not contrary wyſe is there a gracious ſyght, where gyftes are. For thys cauſe doth thys verſe or parte of this ſonge duely follow the fyrſt verſe. After thys maner do we reade Genetiſis. xxv. that Abraham gaue gyftes vnto the chylderen of the concubines, but vnto Iſaac hys true and lawfull ſonne by Sara hys lawfull wyfe, he gaue the whole heretage. After thys maner is it the mynde of God, that hys chyldre take no conſolacion of the gyftes, ether ſpirituell or temporall, be they neuer ſo great, but of hym and hys goodes, yet not deſpyſynge the gyftes.

Mother doth þ mother of God rehearſe ony goodneſſe ſeuerally, but wyth one word doth ſhe comprehend them all, ſayenge: the hath done great thynges vnto me, that is, all that he hath done vnto me is greate. Whereby ſhe teacheth vs, that the hygher the contemplaciõ in ſpyrite be, the leſſe wordes ought we to make. For ſhe ſeeth well ynough

ynough that she can not better wyth wordes
the thyng, that she thynketh in hys mynde,
and wolde fayne expresse. Wherefore such
fewe wordes of the sprete are sometyme so
weyghtye and profounde, that no man can
understande them, wythout he somdeale fele
the same sprete. But vnto them that be voyd
of the spret do such wordes seme very sleight
and clene wythout sweetnesse or tapyt, which
dispatch they take wyth many wordes and
greate noyse. Christe in the .vi. Chapter
of Mathew, teacheth vs to eschue the
multiplenge of wordes in oure prayer, se-
ynge the Ieythen men do euen the same,
whyche therby do thynke to be herde. As
now a dayes also in many churches ther is
plenty of ryngynge of bels, playenge on or-
ganes and othyr instrumentes of musyke,
of syngynge, cryenge, and readinge: but scar-
cenesse of praysynge of God, the whyche is
to worship God in sprete and truth. Joh. iiii.

Salomō sayth in the .xxvii. chap. of p̄ Pro.
he that is to hayste to prayse his neighbour
aboue measure, shalbe taken as one that ge-
ueth hym an euell repozte. For he causeth p̄
matter to be suspect, so that euery man doth
thynke it a fayned matter, whych he buspeth
so earnestlye to stuffe with hys gorgious
E.iii. pray

prayſes, and maketh neuertheleſſe the mat-
ter worſe therewith. And contrariwyſe he
that lacketh hys neighbour, and cryeth ear-
ly, (that is, is not ſlack, and ſpedely doth cry
the matter) theſame is to be taken for a pray-
ſer. For men do thynke: it is not as he doth
ſaye, and he doth it of an hatynge and euil-
wyllynge harte, ſo that he doth make hys
cauſe worſe, and hys neighbours better. On
thys wyſe do they that endeouore to prayſe
God with multiplenge of wordes, with cry-
enge and tanglynge. They do as though he
were deafe, or knewe nothynge, and that we
muſt wake or teach hym. Such opinton of
God is rather a diſprayſynge of hym, than a
prayſynge. But he that thynketh vpon the
workes of God aright euen from the bottō
of hys harte, and beholdeth theſame with
wonderynge and geuynge of thanks, ſo that
for very feruentneſſe he bruſte out, and ſygh
rather thā ſpeake, and the wordes that flowe
by themſelues, not fayned nor connynglye
deuſed do ſo rolle oute, that euen the ſprete
do alſo comme oute: Yee that the wordes
haue euen handes, fete and lyfe, ſo that final-
ly the whole bodye, the whole lyfe and all the
members do longe to ſpeake, that is, to
prayſe God truly in ſprete and verite. There
are

are the wordes very fyre, lyghte and lyfe, as
wytneffeth Dauid in the. l. xviii. Psalme,
sayenge: **L O R D** & thy wordes are fyre.
And agayne: My lippes shall set forth thy
prapse: euen as water in a sethyng potte
runneth ouer and fymeth, so that it can not
retayne it selfe therein, for the vehemente
heate in the potte. Of thys kynde be all
the wordes of the virgine Mary in thys
songe, the whiche be fewe, yet both greate
and hygh. Such prayfers of God doth saynt
Paule vnto the Romaynes the. xii. chapter
call: fferuente of sprete, the whych chafe and
burne in sprete, teachyng vs to be of the
same sorte: and such were þe fyrtynges, that
the holy gooste descended in vpo the disciples.

The greate thynges be nothyng els
saue that she is become the mother of God,
by the whych thyng so greate goodes and
so excellent are geuen vnto her, that passe
all the vnderstandyng of any man. For fro
hence floweth all honoure and blesse, so that
amonge all mankynde she be euen one per-
sone, exceedyng all other and perelesse: be-
cause she hath only the heauenly father with
the sonne comune with her. And hereby com-
meth that she herselfe can not name these
greate thynges, for the abundaunte excellency
E. iiii. of

of them: but must rest there, and breste oute
in prayspunge wpyth a feruent affeccion, say-
enge: He that is myghty, hath done great
thynges vnto me. ffz thys cause is all hyr
honoure comprehended in one worde, name-
ly yf she be called the mother of God: for no
man can saye greater thynges by her, nor to
her, though he had as many tinges, as the
earth hath herbes and floures, the skye hath
starres, or the see sondes. Mozeouer it must
be cōsydered wpyth a depe harte, what it mea-
neth to be the mother of God.

She doth also featly ascrybe and attri-
bute thys thyng vnto the grace of God, and
not hyr merite. ffz though she was wpyth-
out synne, yet was that grace so greate, that
she was in no wyse worthy of it. ffz howe
coude a creature be worthe to be the mo-
ther of God: Although some wayne tāglers,
and not wyrters, do bable very much of hyr
worthynesse and deserupnge of thys office.
But I geue moze credence vnto the blessed
virgine, than vnto those wayne wyrters and
bablers. She sayeth that hyr lowe degre
was loked vpon, and that God hath not
rewarded her therfore, but that he hath
done greate and myghty thynges vnto her.
He hath done greate thynges vnto me (say-
eth

eth she) not for my deservynges: ffor suche
a thyng dyd the holy virgine neuer thynke
vpon, muche lesse than dyd she prepare her-
selfe to it, that she myght be the mother of
God. The message came sodenly and vn-
wares vnto her, (as sayeth Luke the euange-
liste.) As for a deservyng abydeeth and loketh
not for the rewarde to come sodenly, but of
a redynesse and set purpose.

Now it that is in the songe called, Re-
gina coeli letare. &c. (namely: Vvhome
thou deseruedest to beare. And in another
songe: Vvhome thou vverest vworthy to
beare) is nothyng to purpose. ffor y same
wordes are also songe of the holy crosse, the
whiche not wythstandyng was a tre, and
coude deserue nothyng. And even so is
thys also to be vnderstande. Yf it than of
necessite must haue ben the mother of God
it was requyred agayne, that it shulde
haue ben a woman kynne, a virgine, of the
tribe oz kynred of Iuda, and to beleue the
message of the angell, that iudged her apte
to thesame, as the scripture had wytnessed
of her. The preciousnesse oz worthynesse of
the woode was none other, saue that it was
mete to be a crosse, & was ordyned of God
to thesame vse: Eue so had the holy virgine
E.v. none

nothe other woorthynesse to be the mother of
God, saue that she was comly and ordyned
thereto: that so it myght be a mere grace and
no desetyngge oz duety, that in no case it
were pzeiudiciall and mynysshynge ether
the fauoure oz the glozpe of God. It is moze
semely to abapte to much from her, than frō
the glozpe of God. Yee ther cā not be abapted
to much frō her, seynge that she (as all other
creatures) is created of nought. But vnto
the grace of God is to much derogated, the
which is daungerous, nother is the mother
well apayed therewyth. It is nedefull also,
that we passe not the markes that Gods glo
ry doth admitte, in vsurpyng of callynge her:
as whan we grete her a quene of heauen,
yet is she not an i.oll thereby, that ether she
mape geue oz helpe, as they do, which call
vpon her, desyre her to be gracious, and final
ly flye vnto her rather than vnto þe ryche trea
sures of God. She geueth nothynge, onely
God geueth all as it followeth: He that is
myghty, wherw she robbeth all creatures of
theyr strength & power. What greate hardy
nesse is thys, and what spoles of so tender
and yonge maydens: whiche can make desti
tute all myghtye and stronge men of theyr
strengthe, al pypssant men of theyr power,
all

all wyse men of theyr wytt, and all boastyng and glorious men can be brynged to shame, attributyng al strength, noble actes, wysedome and glozy vnto God only. For the sayenge: He that is myghty, is so much to saye, as ther is noman that can do ought, saue only God, as wytnesseth S. Paule sayenge in the .i. chapter to the Ephesians: that God worke th all thynges after the counsell of hys owne wyll, and that the workes of all creatures, are the workes of God: the which thyng we also acknowlege in oure Crede, sayenge that we beleue in God almyghty. He is so Almyghty, that in all thynges, by all thynges, and aboue all thynges, nothyng doth worke, saue only hys strength and puyssance. After thys maner sayde Anna the mother of Samuel, in the .i. booke of Regum, the .ii. chapter: Ther is noman that can do ought of hys owne power. And Paule sayth also in the .ii. Epistle to the Corinth. the .iii. chapter: Such trust haue we thorow Christ to Godwarde, not that we are able of oure selues to thynke ony thyng, as of ourselues, but oure ablenesse cometh of God. Thys is an hygh & worthy artycle, cōteynyng very much, alayenge atōce al pryde, curiosite, presumption, rashnes, boastyng, false cōfidence, & exalteth only

only God : yee and sheweth the cause also
why he oughte to be exalted , even because
he worketh all thynges. It is easy to be spo-
ken, but to reforme and redresse oure lyfe
accozdyng to it, that is laborious, and full
of payne. ffor they that leade theyr lyfe in
such thynges, are louers of peace, geuen to
God, and simple men, attributyng nothyng
to themselves, certifyed that God hath all
thynges, and they nothyng.

Thys is than the meanyng of Gods
mother in these wordes: Of all these greate
goodes is nothyng myne, but he that wor-
keth all thynges alone, and whose power a-
lone worketh in all thynges, he it is that
hath done so greate thynges vnto me. ffor
the worde Myghty spgnifyeth not a worke-
lesse, ydle, and restyng power, (as we saye
of a worldly kynge that he is myghty, which
neuerthelesse is styll, and worketh not) but
a workyng power and continually doyng,
which without intermission doth procede &
worke. ffor God doth not holde vp, but pro-
cedeth in workyng, as wytnesseth Chryste
Joh.v. My father worketh hetherto, and I
worke also. Of thys wyse also sayeth Paule
Ephes.iii. that God is able to do excedyng
abundauntly, aboue all that we are or vn-
derstonde

derstande accordyng to the power that wor-
keth in vs. That is: she euer geueth greater
thynges than we requyre, as hys nature is
to do, so doth hys power worke. For thys
cause dyd I saye, that Mary wolde be no I-
dole, and that God doth all, & she nothyng.

For thys cause doth she adde and saye:
And holy is hys name. That is: As I do
not take the worke to me, euen so do not I
ascribe the honour thereof vnto me nother.
For he only ought to haue & prayse & name,
that fulfilleth & worke. It is vnseemely & one
shall do the worke, and another shall drawe
the name and prayse thereof vnto hymselfe.
As for me, I am the workehouse only, wher
in he worketh, and therefore is no prayse nor
honoure due vnto me, that I am the mo-
ther of God, but God and hys excellent
worke are to be praysed and honoured in
me. It is ynough for me that I reioyce with
hym, and saye: happy am I, that God hath
separate me, in whome he hath pleased him to
accomplish such hys workes.

Lo how purely doth she wende all to
Godwarde, how wholy doth she drawe no
honoure, no worke, no glory to herselfe, and
behaueth herselfe as before whan no suche
thyng had happened vnto her, settinge no-
more

more feare, or making more searche for ho-
noure, than she dyd before: nother doth she
swell, auaunce, or crye out that she is be-
come the mother of God: nother doth she
spynally requyre any worshyp therfore, but
goeth hyr waye, and doeth hyr husynesse as
before, mylketh the kye, dyghteth the meat,
washeth the dysches, sweperh the house, and
doeth all that a handmayden or huswyfe be-
cometh to do in such vyle workes, as though
such plenteous gyftes of grace dyd not per-
tayne vnto her. Amonge women & hyr negh-
bures was she estymed no greater, than she
was afoze, she requyrd nomore nother, and
remayned a poore cytesin amonge the com-
mune people. ¶ What a simple & poore hart
is that: ¶ What wonderfull virgine: what
greate thynges are hyd vnder a lowly beha-
uoure: How many haue felte her, spoken to
her, eaten and dronken wyth her, whych per-
chaunce haue counted her to be despyed, of
the commune sorte, a poore and simple cyte-
sin, whych wolde haue benabasshed and mac-
uayled, yf they had ben aware of suche in-
estimable gyftes in her: and that is hyr
name to be holy. For holy is it called, that
is sundered and appropriate to God, whych
no man maye touch nor desple, but worshyp
it.

it. And name is called a good fame or re-
nowne, glory, prayse and worshyppe. Nowe
muste euerie man than abstayne from the
name of God, so that he nother touch it, nor
drawe it to hymselfe, the which is also ment
Exod. xxx. where Moses was commaunded
by God to make precious oymntment, & it was
straytelpe forbydden onye man to anoynte
hys bodye therewith. That is: No man shall
be so hardye as to appropriate the name of
God to hymselfe, for that is sayd to vnhalowe
and to despyse it, yf we reioyce in ouresel-
ues, or take onye honoure vpon vs, ether
haue pleasure in oure selues, or auaunce
oure goodes or workes, as the worlde dothe
vnhalowe and desple the name of God with
out craspyng. For as the workes are onlye
Gods, so is the name lefte hym onlye also.
Moreouer as many as hallowe so his name
makynge themselves voyde of prayse and
honoure, worshyppe it arpyght, wherfore they
also be halowed of it: whiche the precious
oymntment that is spoken of in the thyrtyeth
chapter of Exodus doth signify to the which
all that was touched, was censed. This
oymntment is þe worde of God, halowed of vs.
For whā we do attribut vnto vs no workes,
no boastynge, nor loue of oureselues thereof,
than

thā is it honoured aryghte, thā doth it touch
and hallow vs.

ffoz thys cause ought we to beware,
seyng that we can not be on earth without
the goodes, name and honoure of God, that
yf we be praysed of ony man, oz get a name,
that than we vse thys example of the mo-
ther of God, beyng ready to answer them
wyth thys verse, vsyng the honour & prayse
aryghte, confessyng openly, oz at the leaste
thynkynge thus in oure mynde: **L O R D S**
God, it is thy worke that is praysed & auail-
ced, I beseeke the let it be thyne name also.

Not **I L O R D S**, but thou hast wrought
it, which workest all thynges myghtely, and
holy is thy name. After this maner oughte
noman to refuse the prayse and honoure as
wzonge, nor to dispraise them as nothyng
worth: but he ought not to ascribe it to hym
selfe, as a thyng to perciuous and noble, re-
ferryng them to hym, whose they be truly
in heauen. Thys lo teacheth thys noble
verse, wherewith he is answered also that
demaundeth, whether one do not owe reue-
rence vnto another. Yee Paule sayeth, Ro.
xii. In geuyng honour let one go before ano-
ther. Neuertheles noma shal take þ honoure
vpon hym, as though it dyd befall vnto hym
nother

noether shall he suffre it to remayne vpon hym
selfe. But he shall hallowe and restore it vnto
God, vnto whome it belongeth, wyth all
the good and worke, from whence þe honoure
floweth. Noether shall ony man leade an vn-
honest lyfe. Yf he lyue honestly, than muste
honoure be there. But as an honeste lyfe is
the gyfte and worke of God, so let his name
also be holpe and vndefyled from delypnge
and haupnge delectacion in hymselfe. This
do we also desyre in þe pater noster, whan we
saye: Hallovved be thy name.

And hys mercy endureth thorowvout al
generacions, vpon them that feare hym.

It is nedefull for vs to knowe the ma-
ner of the scripture, whiche calleth the natu-
rall linage or yssue a progeny or generation
by the whych one man is euer successiue-
ly borne of another. Wherefore thys englyshe
worde generation or progeny doth not suf-
fise to expresse the meanyng thereof, yet
do I knowe none better than it. For a pro-
geny do we call the company that belongeth
vnto vs, ether by reason of bloude or mari-
age. But in thys place it signifveth the na-
turall yssue and succession from father, tyll
chylde chylde, and every membre of the
ff. i. same

same is called a progeny, and I thynke it be
not wronge Englyshed of thys fasshion: na-
mely, and hys mercy endureth from chyldre
to chyldre vpon them that feare hym. And
thys phrase of the scripture is very ryfe, ha-
uynge hys begynnynge and originall of the
woordes that God spake vnto Moses and all
the people vpon mount Syna, sayenge Exo.
xx. I the LORD & thy God am a gelous
God, visitynge the synne of the fathers vpo
the chyldren, vnto the thyrde and fourth ge-
neracion, of them that hate me: and do mer-
cy vpon many thousandes, that loue me, and
kepe my commaundementes.

After that Mary the mother of God
had fynished the prayse of God, and of hys
goodnesse towarde her, she wandreth nowe
al amonge the woordes, whych God worketh
generally in all men, and syngeth of them al
so, teachyng vs feately to knowe the worke,
kynde, nature and wyll of God. Many inge-
nious and wytty philosophers haue accepted
the same also, that they myght knowe what
God were, wyptynge much of the same, the
one thus, another so. But they were all
blynde in that behalfe, and coulde not per-
ceauie the true shynynge. And verely þe grea-
test thyng, both in heauen and earth, is to
knowe

knowe God aryghe, yf it do befall vnto any
man. And that doth the blessed virgine teach
very properly by hyr owne ensample, as is
shewed aboue. But how can he be knowen
more easer or better than by hys woꝝkes:
foꝛ he that perceaueth thys duely, the same
must nedes knowe hys nature, wyl, harte &
mynde: Wherfoze it is conynge to knowe
hys woꝝkes. And that we myghte marke it
the better, she rehearseth orderlye in these
foure verses syre godly woꝝkes in syre kyn-
des of men, and parteth the worlde in two,
settyng on ech syde thre maner of woꝝkes,
and thre kyndes of men, so that a continuall
debate doth remayne amonge þe partyes, by
reason of the feate opposition one agaynst þe
other: wherby she doth descrybe hym so good-
ly, as can not be amended.

Moreouer, thys particion is duely and
orderly comprehended in sundery places of
the scripture, as namely Jeremye the nynty
Chapter, where he sayeth: Let not þe wyse
man reioyce in hys wysedome, noꝛ þe stꝛonge
man in hys stꝛength, nother the ryche man
in hys ryches: But who so wyl reioyce, let
hym reioyce in thys, that he vnderstandeth
and knoweth me: foꝛ I am the L O R D
whych do mercy, equite and ryghteousnesse
Jf. ii. vpon

2
vpon earth : Therfore haue I pleasure in
such thynges, sayeth the LORD. Thys
is a noble texte, and agreable to thys songe
of the blessed virgine. By thys place also do
we se that the spirite of the prophet dealeth
the worlde in thre, as namely: in Vvyledom
Povver and Ryches, the which he doth o-
uerthrowe whan he sayeth that nomā shuld
reioyce in them: for God is not founde in
them, nother can he haue pleasure in them.
Moreouer he setteth thre other agaynste
these, namely : Mercy, Iudgemente and
Ryghteousnesse. In these is myne ende-
uoure (sayeth he,) yes I myselfe do all these.
So neare am I, that I do these thynges,
not in heauen, but vpon earth, there am I
founde. He that knoweth me of thys maner,
thesame maye reioyce truely and make hys
boaste boldely therof. For yf he be not wyse,
but pooze spreted, than is my mercye wyth
hym: Yf he be not myghty, but vyle & lowlye,
than is my iudgement ready for hym: Yf he
be not ryche, but pooze and nedye, than is my
ryghteousnesse so much the more raygnynge
wyth hym.

By wysedome he vnderstandeth al hygh
spirituall goodes, whereby man maye get a
deelyte, reioycynge and a good opinion, (as
the

the verse followynge doth specifye,) as be: vn-
derstandynge, reason, prudence, knowlege,
vertuousnesse, an honest conuersacion: final-
ly, all that is called in the soule holy or spiri-
tuall, how greate gyftes that euer they be, so
that none of them be God hymselfe.

By power he understandeth all power,
noblynesse of byrth, frendes, dignities, wor-
shyppe, whether they concerne temporall or
spirituall goodes or men (though in scripture
ther be no spirituall superiourite, but onlye a
seruice and occuppence of a lowe rowme)
wyth all hys ryghte, lyberte and prauilege. &c

By ryches are mente health, bewtye,
pleasure and all that maye chaunce vnto the
body outwardly. Agaynste these are thre o-
ther set of the prophete, namely: the poore-
spred, the oppressed, and the neddy. But
we wyll take orderly vpon the syxe workes
and partes.

The fyrst worke of God is Mercy.

Of thys worke speaketh thys presente
verse, sayenge: Hys mercy endureth from
chylde to chyldes chylde, or fro progeny
to progeny vpon them that feare hym.

She begynneth at the greate st, namely,
at the spirituall or inwarde goodes, whych

ff. iii.

make

make men here vpon earth the moost proudest, hyghmynded and hardnecked. Ther is no ryche man, no myghtye lord so proude or hyghmynded, that is not overcome of such a wyse man: the whiche perceaueth and doubteth not at all that he doth please or defende a iuste cause, vnderstande the matter well, and that he is wyser than other folke. Specially, whan it is come so farre & ether he must auoyde, or els knowlege hys cause to be vniust, than becommeth he so rash and voyde of the feare of God, that he wyl not be ashamed to boast and say, that he can not erre, that God is wth hym, and other be accursed, yee he is not ashamed to call the iudgement and daye of dome to wytnesse: and yf occasion be toynd to hys power, than breaketh he forth wth hys malepartnesse where it pleaseth hym, he persueth, iudgeth, bereth, slayeth, dzyueth away and waisteth all them that wythstande hym, and thys affirmeth he to be done to the prayse, glorie and seruite of God. And is so sure of a great deservynge and plenteous grace by God, that the angels of heauen be scarce so sure. What a great burble is this: Whow much doth y scripture treate of such kynde of men: how dredfull thynges doth she threaten ther
but

but they fele it lesse than the anuyll doth the
hammer strokes. And thys thyng is ryfe
and plenteous of matter.

Of such he speaketh Christ in the .xvi. of
Jhon, sayenge: The tyme cometh, that who
so euer putteth you to death, shal thinke that
he hath done seruyce to God. And Dauid
sayeth lykewyse of such on thys wyse: he
doth preuaile agaynst all hys enemyes, say-
enge: Ther shall no euell approche me. As
though he wolde saye: I defende a ryght qua-
rell, I do well, God shall rewarde me hyghly
Such do Esay in the .xvi. Chapter, and Je-
remye in the .xlii. sayd that the Nabites
were, wytyng on thys wyse: As for Na-
abs pryde, we haue herde of it, she is verye
hygh mynde. I know hyr stoutnesse, hyr boa-
stynge, hir arrogancy, and the pryde of hyr
stomache, sayeth the LORD. For hyr furi-
ousnesse maye nother vpholde her wth
strength, nor dede. We se such mē take thyn-
ges vpon them passynge theyr power, for the
great pryde. Such were the Jewes agaynst
Christe and hys apostles. Suche were Jobs
frendes, whyche reasoned aboue measure
wysely agaynst hym, and commended and
prayed God vehemētly. But such kynde of
men heare no man, they can be perswaded

of no man, nother can onye man bryng
them therto, that yf they cause be wronge,
they wyll graunte it, or to geue place, but
stych to it that they haue begonne and pro-
cede therein, though the world shulde peryshe
therfore. Nother can the scripture sufficienc-
ly reprehende such naughty packes, callinge
them sometyme an adder, stoppyng hys
eare, lest he heare the charmers voyce, som-
tyme a roaryng lyon, somtyme an vnmou-
ueable rocke, somtyme a draggon, & so forth
other names.

But thys kynde of men is no where
better set forth in hys colours, than in the
xl. and. xli. chapters of Job, where they be
called Behemoth. Nowe Behema in he-
brie is as much to saye as a beaste, and Be-
hemoth the plurall nombre signifieth bea-
stes, that is: a vnbremente or multitude of
men, leadyng a beastly lyfe, and not per-
mittynge themselves to be guyded by the
sprete of God. Thys kynde doth God in the
same place saye to haue even lyke the mo-
nyng shynne: for ther is no ende of hys wyf-
dome. Thys skynne also is so harde, that no
wapen can pearse thozowe it, ether shot or
styched at, that is: yf the worde of God be
preached agaynst the to theyr reprofe, they
laugh.

laugh it to scozne: for they iudge theyr mat-
ter sure ynough: The scales also do shycke
so faste together, that the leest ayre can not
entre; that is: they agre so, and be so one
mynded, that they wyll not admitte the
leeste bzeth of Gods sprete. As for hys
harte (sayethe God) is hardened lyke an
anuylte. It is the Deuels body, and there-
fore doth he in thys place attribute it all vn
to the same. Suche a people aboue all other
is the Bysshoppe of Rome, wyth all his vñ-
brymente, and hath ben a greate season.
ffor they do lykewyse, and that of such a fa-
shion, as is euident that neuer was senes
they heare no body, ther is no redressynge
and amendynge of lyfe: No persuadyng,
no prayenge, no threatenynge wyll helpe.
Shortely, they nother saye no: syng, saue:
We defende a good quarell, thus must it be,
auaunte they whome thys doth not please,
yee though it were the whole worlde.

Here myght some body saye: How shall
thys agre: shal we not kepe the lawes: shall
we let go the truthe: Is it not commaunded
vs euen to dye in the trutheys quarell a rygh-
teousnesse: haue not the holy martyres of
God suffred much for þe Gospel: Wolde not
Christ hymselfe haue ryght: ffor it chaunceth
ff.v. oftymes,

oftymes, that such men defende a iuste quarrell, (ye and before God also, as they do boaste,) and that they handle themselves ryghteously and truly. I Answer: here is it due to haue the eyes opened, and also necessary, here is the knot: It resteth only in that, that a man haue the true learnynge in the lawe. It is true verily that we must suffer much for the truthe and ryghteousnesse, & not to denye the same, howe slender soeuer she be. Moreover, it maye be that the other parte haue ryght, but they do amysse in that they execute the lawe vniustely, and handle not the matter with feare, nother haue they God before theyre eyes, but thynke it to be ynough that the matter is ryghte, and therefore he both wyll and must procede by his power, and make an ende of the game: wherby they make of theyr ryght, wronge, though it were true in dede and vnblymeable. But it is mooste peryllous, whan they thynke themselves to be in the ryght waye, and yet be not sure what oughte to be done in matters that concerne God and his iudgements. But we wyll fyrst speake grossly and set forth a commune and blonte ensample:

Are not many, goodes, the body, honoure,
a wyfe, chylderen, frendes and suche lyke
good

good creatures, created and geuen of God:
Now that they are the gyftes of God, and
not thynne, and God wyl proue the, whether
thou canste fynde in thynne harte to lose the
to auance hys glozy, and hange more vpon
hym only, than vpon these creatures: and
therfoze shulde rayse one that ether shulde
take parte of them from the, oz altogether,
ether hurte the oz by bodylye death wolde
cause the to lose them: Thynges thou not
here were a iuste cause to be wytleffe, to
rage, to recouer thesame agayne by force
and stronge hande, oz to be vnpaciente vntyll
thou haddest recouered the agayne, lay-
enge for the that they be good creatures of
god: And because y all the scripture iudgeth
the thynges to be good, therfoze thou also
wylt kepe the worde of God, and defende oz
requyre agayne thesame goodes both wyth
body and lyfe, oz els to forbear them oz let
them go agaynste thy wyl: Were not thys
a ioly visure: Yf thou wylt therfoze do well
in thys behalfe, thou mayest not runne head
lynges after thynne owne brayne. But howe
shall I do than: ye shall feare God, and saye
on thys wyse: **LOK** they be good thynges
and thy gyftes, as thynne owne worde and y
scripture do wytnesse. Neuerthelesse I doubt
whether

whether thou doest enuie me them. Yf I knewe I shulde not vse them, I wolde not bestowe one heare vpon the haupnge agayn of them: but yf I knewe thou woldest them to be in my power, I wolde (obeynge thy wyll) bestowe both body and goodes to haue them agayne. But seyng nowe I stande in doute of ether of these thy wylls, and I se what now is don, namely, that thou suffrest them to be taken from me, I commytte the matter vnto the, and wyll wayte vpon thy pleasure in thys behalfe, redy ether to kepe them, or to forgo them.

Thys (lo) is a fawthfull soule, and fearynge God, by whome is mercy, as the mother of God syngeth of. And here by maye it be euident, of what fundament and sprete Abraham, Daud, and all Israel dyd warre and slaye so many in tymes past. For they toke the matter in hande at the commaundement and wyll of God, and wyth feare: not fyghtyng for ryches, but because God dyd requyre it of them, shewyng otherwhyles the commaundement of God in that behalfe, as the holy scripture maketh mencion somtyme. Now maye ye se that the truth is not denyed, whych sayeth y these be good creatures: Yee the same truth also doth saye
and

and teach that thou do forsake , and ready
at all tyme to forgo the same goodes , yf it
please God, and so hange onely vpon God,
The truth doth not compell the to requyre
the goodes agayne. in that she sayeth they be
good: nother doth she constrayne the to saye
they be not good, but renouncynge the same
saye that they be not euell.

Lyke wyse must be done wyth the lawe,
and all maner of goodes ether of wytte or
reason . Justice is a good thyng, geuen of
God, who douteth therin: Gods worde it
selfe doth confesse that the lawe is good. No
ther maye ony man saye that hys ryghteous
cause is euell, but shall rather dye the death,
and forgo al that is not God. For that were
to denye God and hys worde, the whych te-
stifyeth that the lawe is not euell, but good.
Wylte thou therfore crye out, rage, playe &
madde man, and kyll all the worlde, because
suche ryghte or lawe is taken from the ?
As some do whyche lyfte vp theyre voyce
vntyll heauen, causynge great mysery, way-
styng people and contryes, fyllynge þ world
wyth warre and bloudsheddyng. What kno-
west thou whether God wyl leaue those gyf-
tes and ryghte to thy gouernaunce: they be
hys, he can take them from the, ether to day

or to morowe, he cā depriue the of them, and
restoze the to the same agayne whan it shall
please hym by frendes or enemyes, euen as
it pleaseth him. He doth proue, whether thou
wylte lose thy ryghte for hys loue, suffre
wzonge and iniurye, suffre rebuke for hys
name, and cleue only to hym. Yf thou than
arte dzedynge God, and sayeste thus within
the: **LORDE**, it is thynne, I wpll not haue it
in my power & subiection, wythout I know
that thou do wyssh it me, than shal this verse
haue rowme: And hys mercy endureth tho
rouv out all generacions, vpon them that
feare hym, which wyl worke nought, but it
be accozdynge to hys wylle.

There (lo) is the worde of God kepte on
both partes: fyrste, that thou grauntest thy
ryght, reason, vnderstandynge, wysdom, and
all thynne opynion to be good and iuste, the
which euen the worde of God doth also say.
Secondlye, that thou arte contente to for-
beare such gyfte for the loue of God, to be
wzongefully condemned, yee to be a moc-
kage and a gasynge stocke to the worlde, the
which Gods worde also doth teache. Ther
be. ii. thynges: to confesse the thyng that is
iuste and good, and to optayne or ouer-
come. It is ynough for the to knowlege and
con-

confesse that thou hast a good cause. Yf thou
canste not ouercome, committe the matter
vnto God. It is thy parte to knowlege, to ou-
uercome hath God reserued vnto hymselfe.
Yf he wyl haue the to ouercome, he shall do
it, ether shall he so bypnye the thyng to pas,
wpythout thy counsell oz thoughte, that thou
muste nedes take the matter in hande and
ouercome, and that after such fashio, as thou
neuer woldeste haue thought oz desyred. Yf
he wyl not, let hys mercy suffyse the. Yf the
victory of thy ryghteousnesse be taken from
the, yet can not the knowlegynge of the
same be taken from the. Lo, here muste we
stande backe, not from the goodes of God,
but from the wycked and euell geuyng
of to muche mynde to thesame, that we
can ryght well both vse and forgo them, so
that in all chaunces that befall, we cleue on-
ly to God. Wolte God all princes and po-
wers (as theyr duety is) were not ignoraunte
of thys, whiche be not contente to confesse
that they haue ryghte, but wyl nedes ouer-
come and wyne, settynge asyde all feare of
God, and fyllynge the worlde wpyth bloude
and mysery thynkyng they do ryght therein
seyng they haue a ryghtfull cause, a true
matter and a ryghteous quarell, oz at the
leeste

leest suppose it to be so. What is that els
saue the proude and hyghmynded Moab:
whiche counteth and maketh hymselfe wor-
thy of the noble and betwtyfull possession of
Gods gyfte, namely, the Law: where as he
(yf he beholde hymselfe well in the spghte of
God) is not worthy that the grounde do
beare hym, and that he do eate the crustes
of breade, because of the vnelnesse of hys
synnes. A blyndnesse, blyndnesse, who is
worthy of the leeste creature of God: yet
wyl we not only haue the chiefe creatures,
as iustice and wysedome and theyr honour,
but also wyth outragious shedding of bloud
and wyth all misfortune do procure & ende-
uoure to kepe the same: and forthwyth we go
praye, faste heare masse, founde churches,
wyth so bloudy and ragynge mynde, that it
were no wonder though the stones shulde
leape in oure faces.

Here ryseth now agayne a question, na-
mely: Shall not a prince than defende hys
lande and people from iniury: Shall he sty-
tynge styll and restynge, suffre all thynges
be taken from hym: What shulde become in
the worlde of thys at the laste: Here vpon
wyl I brefely shew my mynde: The power
of the swerde or superiourite must & nedeth
to

to defende his subiectes, as I haue oftymes
sayd. For that cause beareth he the swearde,
that suche as receaue the worde and admo-
nition of God, and do not obey the same, be
retayned in feare, that so they maye let o-
ther be in rest and peace. And herein ought
he not to seke his owne auantage, but of o-
ther, and the honoure of God, beyng con-
tente to be at rest, and to lay vp the sweard,
had not God ordained the same to the puny-
shynge of the wycked, and defence of þ goodes
so that suche protectyon and defence be not
done wyth farther dammage, as namely, for
takynge vp a spowne, a platter be broken. It
is but a slender protectcion, yf an whole cy-
tie be brought in daunger for one persone:
or yf for one vyllage or castell, all the pro-
uince be disquieted: wylt, but God doth com-
maunde it seuerally, as sometyme he was
wont to do. A souldyer doth robbe some
critesyn, and for to auēge the same, thou ray-
sest an hoost, and gatherest a taxe of þ whole
contry: who hath the moost harme, the lord
or the souldyer: David dyd wyne oftymes,
whan he coulde not punyssh wythout þ great
dammage and harme of other. Eue so must
all powers order themselves, and agayn the
indweller must forbear and suffre somewhat:

G. l.

for

for þe comune, & not wysh, that for hyr sake,
all other suffre great losse and hurte. Equa-
lite can not be had alwaye. Christ wold not
that the taxes shulde be plucked vp, lest the
wheate were plucked vp also. Yf men shulde
warre for euery assaulte, and wyneke at no-
thyng, ther shuld neuer be peace, but cōtinu-
all waityng. Therfore is ryghteousnesse or
vnyghteousnesse neuer a sufficient cause
to punyssh or to warre wythout discreciō: ne-
uertheresse it is cause sufficient to punyshe
in season, wythout the vndoyng of another
ffor a lord or prynce must specially se what
is expedient rather vnto a cōmunalte, than
vnto one or other. To speake of warre is
here no conuenient tyme.

Of thys wyse must be done in godly mat-
ters, namely: Fayth and the Gospell, which
are þe best goodes, nother may ony mā leaue
them. But þe ryghteousnesse, sauoure, and ho-
noure befalling & belōgyng to þe same must
be weped, & cōmytted to God. The care is
to be taken not for þe victoꝝ, but for þe cōfes-
syng & knowleggynge, & to suffre wyllingly
though a mā were reupled as a wycked de-
ceauer, an heretyke, an erronious or rash fel-
lowe, though a man were persecuted, dꝛyue
away, burnt or kylled, or ony other meanes:
for the mercy of God is nye vnto such. ffor
the

the sayth and truth can not be take fro hym,
thoughe he be depriued of hys lyfe. Yet neuer
thelesse ought nomā to rūne of hys owne ac
corde, & to brynge oz kepe such ryghte of the
gospell by force oz vnlawful meanes: but to
submytte hymselfe in þ spgħt of God, as one
þ perchauce is vnwozthp, þ such excedynge
goodnesse shulde happē thow hym, & wyth
complaynyng and prayenge to commend
the matter vnto hys mercy.

Beholde thys is þ fyrst worke of God, na
mely: þ he is mercyfull vnto thē, þ w a good
wyl forgo they: intent, ryghteousnesse, wyse
dom & what soeuer spiritual goodes ther be
& gladly remayne poore of sprete. Those are
þ true fearers of God, that iudge theselues
wozthp of nothyng, be it neuer so lytle, & be
naked w a good wyl both before God & mē.
And þ goodes, whych they haue vnwozthely
receaued of þ pure grace, do they vse wyth
praysē, thankesgeyng & feare, eue as though
they were other folkes goodes, not skynge
they: own wyl, pleasure, prayse, oz glōry but
hys whose they be. Wherof þ blessed virgin
taketh occasiō to shewe howe God delecteth
more in exercysing this hys beuotful work,
namely mercy, thā strenght: whā she sayeth,
that thys worke of God shal last cōtinually,
from chylde to chylde's chylde, vpon thē that
G.ii. feare

feare hym, where as the other worke lasteth
only vntyl the thyrde or fourth generacion,
and in thys verse followynge is nother stene
nor tyme set.

**The seconde spirituall worke, is to
subdue the p:oude.**

He sheweth strength vvyth hys arme
and scattereth them that are proud in the
ymagination of theyr harte.

Let no mā be moued wpyth thys my true
translacion, in that I haue translated aboue
vworketh myghtely, but here I say: he sheweth
strength. For the cause why I so do,
is that the wordes myght be the playner &
easier to vnderstande, whych oughte not to
be bounde ether to tyme or place: but that þ
nature and workes maye be moze frely vt
tered, the whych he alwaye hath done, doth,
and shall do, so that it is as much as though
I had sayd: God doth so playe the LORDE,
that hys workes prosper so myghtely, that
he scattereth the p:oude, and geueth merce
vnto them that feare hym.

The arme of God is taken in scripture
for hys owne power, by þ whych he worketh
wythout ony meane of the creatures: the
whych is done priuely and vnloked for, so
that

that noman is ware of it, befoze it be dispat-
ched: and that no man can knowe the same
arme oz power, saue onely by fayth. Wher-
foze, few do geue fayth therevnto, as Esaye
doth cōplayne in the .liii. Chapter, sayenge:
Who geueth credence vnto our preachyng:
Or to whō is the arme of the LORD know-
en: Al thys is done (as it followeth in y same
place) because y al thinges ar wrought pryue-
ly vnder an vnequall appearaūce of such po-
wer. Abac. the prophet sayeth also in hys .iii.
Chapter that God hath hoznes in hys han-
des, meanyng thereby hys great strength:
yet notwithstanding doth he saye that the
same power is hyd. But how is thys done:
namely after thys maner:

When God worketh by the meane of
creatures, than is it euidentlye sene where
strength oz feblenesse is: wherof is ryse this
prouerbe: God doth ayde the stronger part.
What so euer pryncce therfoze vanquisheth
the other, the same is he, thowow whom God
doth styrre the other. Yf a wolfe teare ony
man, oz he get ony dāmage otherwyse, that
same is done by y creatures. Of thys wyse
doth God make oz destroye one creature by
another. He that ouercōmeth, ouercōmeth:
he that abyedeth, abyedeth. But where as he
G.iii. hpm

hymselfe worketh wpth hys arme, there go-
eth it othertwse to worke: for there is þ mat-
ter destroyed or made agayne, contrary to
our opinion, no man perceauynge it. Thys
kynde of workynge doth he vse in two sortes
of men, namely good and wycked: for þ good
he suffreth to be so feble, strengthlesse and op-
pressed, that euery man wold thynke it were
all done wpth them, and that they were at
theyr latter meace, & at the very same tyme
is he strongly by them, and that so secretly,
that they themselves that suffre can not tell
therof, but beleue it. There is þ ful strength
and arme of God. For whan the strength of
man faileth, than cometh the power of God
in: þ sayth only be there, waytynge for the
same. Now whan the trouble is come to an
ende, then doth it appeare what strength lay
hyd vnder the feblenesse. Of thys wyse (lo)
was Christ destitute of strength on þ crosse
and euen than wrought he exceedyng great
thynges, vanquysyng synne, death, þ world,
hell and all euell. After thys maner were all
martyres stronge and ouercame: and after
thys maner do all such as be troubled now
a dayes ouercōme. For the which cause Joel
sayeth in th. iii. Chap. Let the weake man
saye, I am stronge, but in sayth, not in felynge,
vntyll

untill it be nearehande come to an ende.

Agayne, the other parte suffreth God to heaue and exalte it selfe, wythdrawynge hys power from them, and letteth them be puffed up by reason of theyr owne strength. For whan mans power cometh in, than goeth the power of God out. But whan the bladder is full, & euery mā thynketh to haue the better hande, then commeth God sodenly, and prycketh the bladder, whereby all is dashed. Those fooles knowe not, that euen whan they ryse and prospere, they are forsaken of God, & that Gods arme is not wyth them. Therefore doth theyr endeuoure laste an appoynted season, and after that doth it fayde and vanyshe, lyke a burble, and becommeth as though it neuer hadde ben, wherof Dauid (maruaylynge in the. lxxvii. Psalme how it happened that the wycked and vngodly became so ryche, carelesse and myghtye) at the last doth say: I coulde not know this, vntyl I wote into þe Sanctuary of God, & conspyred þe ende of these mē, namely: how þe hast set the in a slippy place, that thou mayest cast them downe headlynge, & destroye the. How sodenly do they consume, perysh, and come to a fearfull ender: Yee euen as a dreame whan one awaketh, so makest thou theyr

G.iii. ymage

ymage to banyshe out of þe cyte. And agayn
in the. xxxvi. Psal. he sayeth: I my selfe haue
sene þe vngodly in great power, & floureshyng
lyke a grene Baye tre: but whā I went by,
lo, he was gone: I sought hym, but he coulde
no where be founde.

Lacke of fayth is only the cause that we
can not also abyde a lytle, or els shulde we se
feately how the mercy of God is wpth them
that feare hym, and the arme of God also a-
gaynst the proude wpth all force & strength.
We saythlesse grope blyndfeld with our syt
after the mercy of God and hys arme. The
whych yf we do not continently fele, thā do
we euen thynke all be lost of our parte, and
oure enemyes to haue gotten the felde: as
thoughe both Gods mercy and grace were
wthdrawen from vs, and hys arme to be a-
gaynst vs. And that cometh therby, because
we knowe not hys workes, wherfore we
know not hym, hys mercy, nor hys arme. It
is necessary, and he wyl be knowen by fayth.
Therfore must þe wytte & reason be shut vp,
they: eye offendeth vs, we muste therfore
plucke it out, and cast it awaye.

Lo these are the two workes of God re-
pugnante ech to other, wherein we are taught
that to be the mynde of God, that he be
farre

farre from the wyse and proude, but be
neare vnto the foolyshe, whiche muste suffre
wronge. . . Thys maketh God to be loued
and praysed, and conforteth the soule, body
and all powers.

Now consydre the wordes: He scatter-
eth them that are proude in the imagi-
nacion of theyr harte. Thys scatterynge or
waystynge is done (as it is sayde) whan they
are wyseste of all, and mooste fullest of theyr
owne wysedome, for than surely is the wyse-
dome of God gone. But what waye can he
scatter them better, than wyth depriynge
them of hys eternall wysedome: and by per-
mittynge them to be fylled wyth worldly &
transitory wysedome. It is pyth that she
sayeth: them that are proude in the ima-
ginacion of theyr harte, that is, suche as
theyr owne mynde, vnderstandynge (the
whiche not God, but theyr harte doth mini-
stre) doth greatly playse, as though they on-
ly were the moost iustest, wysest and beste:
whereby they auauce themselves aboue
such as f. are God, myspraysynge theyr opi-
nion and ryghte, reuylng & persecutynge
them to the vtermooste, so that theyr cause
only must be iuste and abyde. The which
whan they haue optayned, they beaue them
G. v. selues

felues vnto the cloudes, as the Jewes doo
that wythstode Christe, and yet perceaued
not that theyr matter came to nought there-
by, and was despyed, and Christ contrary-
wyse to be exalted and set vp vnto an exca-
pyng glozp. Thus do we se than that thys
berse speaketh of spirituall goodes, and tea-
cheth by what meanes the workes of God
are known on both partes, and teacheth vs
also to embrace wyllingly the poverte of
spete, and to suffre injury, to permitte vnto
oure aduersaries theyr request, for they shal
not longe reioyce. Herein is a stronge and
sure promyse that the proude shal not escape
Gods arme, they muste be throwen downe,
though they heaue themselves neuer so soze,
yf we at the leest be fully so perswaded. For
where such fayth is not, there doth God not
worke such greate workes, but leauynge the
he worketh openly by creatures as is decla-
red before. But these are not true workes
whereby he maye be knowen, for the powers
of the creatures are toynd to them also: No
ther are they the bare workes of God, which
ought be to such, as he worketh alone, wout
onp fozen helpe, which is done whan we are
oppressed for oure opinion and ryghte, and
suffre the power of God to vse byr wyll in vs.
These

These are his noble woꝝkes.

Moreover, Mary doth connyngly checke the vngodly hypocrites here, and loketh nother to theyꝝ handes nor eyen, but to the harte, and sayeth: them that are proude in the imaginacion of theyꝝ harte, where wyth she doth specially meane the enemyes of the truth, euen as the Jewes were sometime agaynste Chꝛist, and as some are now a dayes lyke vnto them. ffoꝝ suche holy and learned men are not proude in clothynge and behaueoure, they praye, faste, pꝛeache, study, saye masse oft, they go doukynge with theyꝝ headres, and thynke nomā to be a greater enemy vnto pryde, couetousnesse, oꝝ hypocrisy than themselves, and that noman be a greater frende of God than they themselves. How coulde they hynder and hurte the truth, were not they so holy, honeste & learned mē: ffoꝝ such theyꝝ vtter apperaunce, glystereth, shyneth and bleareth the eyes of the comune people. Good LORD how wel are they perswaded, callynge vpo God, and take pytie vpon poore Iesus that doth so euell, is proude, and finally not lyke vnto the in rygh teousnesse & honesty: Of them sayeth Chꝛist in the .xi. of Mathew: that wysedome is iustified of hir chyldren, that is, they are wyser and

and moze ryghteous than I myselfe, whiche
ame the godly wysedome. What soeuer I do
that is nought, and must be checked and cor-
recte of them.

These are the moost wycked and poyso-
nest men on earth, whose pryde of harte is
so depe and deuellysh, that she can brouke no
medecyne nor wholsome counsell. For they
heare not what is sayde, yee they reken it
not to be spoken vnto them, but vnto the
wretched synner, which hath nede of it, they
nede it not. Ihon baptiste doth call them the
generacion of vipers Mathew. iii. and Luke
the thyrde: and euen so doth Christe also
Mathew the. xii. and. xvi. These are they
that do not truely feare God, do & serue to
be destroyed of God wyth theyre pryde and
arrogācy. But seynge ther is noman that so
persueth & truth & ryghteousnes as these do,
(though they thynke it be on gods behalfe as
we haue sayde before) therfore amonge the
thre enemyes of God muste they go before
and beare the standarde, the seconde & leest
are the ryche, whome the greate men and ru-
lers, the thyrde enemyes do passe in execu-
tyng power. But these learned men excell
ether of the other farre beyonde the nocke,
for they do hurte on both partyes with theyre
bloudy

blouby entysynge. The ryche men quenche þe
truthe by themselves only: The men of au-
thorite chace her from other: But these lear-
ned men quenche her cleane out in themsel-
ues, & in steade thereof they bypunge forth þe
imaginacion of theyr owne harte, so that she
can neuer ryse agayne. Now as the truthe is
better in herselfe than men, in whome she
hath byr dwellynge, so much are the learned
men worse than the greute men, or ryche mē.
How doth God abhorre and hate such, as
they be worthy:

**The thyrd woꝝke is to subdue the
proude,**

He putteth downe the myghty from
the seate.

This woꝝke wyth the other followynge
maye easely be perceaued by the two woꝝ-
kes aboue rehearsed. For lyke as he destroy-
eth the wyse and suttill in theyr imaginaci-
ons and good meanynge: (where vnto they
sticke, and vse theyr pryde agaynste suche as
feare God, whiche must suffer wronge, and
theyr wytte and ryghteousnesse must be cō-
demned, the whiche all is chesely done for þe
loue of Gods woꝝde.) Even so he destroyeth
and

and putteth downe the myghty & great men
wpyth all theyr power and dominion, where
vpon they leanyng, vsed theyr cruelye and
pryde vpon theyr inferiours, and on the
good lowlyones, the whiche must suffre pu-
nyshmente, death and all euell of them. And
as he comforteth the that must suffre wroge
and shame for ryghteousnesse, the truth, and
hys wordes sake, euen so strengtheth he the,
that suffre hurte and wroonge: but the more
he comforteth those that must suffre wroonge,
so much the more frayeth he the other. But
thys all muste be perceaued and looked for
in fayth. For he destroyeth not the myghty,
as soone as they haue deserued it, suffering
them sometyme vntyl theyr power or autho-
rite be fynished: for than doth God kepe the
nomore, nother can they kepe themselves,
but do vanysh & fayde of theyr owne swyng
wpythout ony rumoure or sedition: and than
such as are oppressed come forth and reioyce
wpythout ony vyroun or noyse. For the power
of God is in them, which only abydeth.

Marke that he sayeth not, he destroyeth
the eyes or trones, but he putteth the
myghty downe out of the seates: nother
sayeth he, that he leaueth the oppressed vn-
der foote, but setteth them vp. For as longe
as

as this worlde doth endure, so longe muste
Superiorite, Rule, Power & the Thrones
continue. But that they are euell vsed, con-
trary to the wyll of God, in doyng iniurie
and wronge vnto such as are good, and that
they do also delpte therein, and exalte them-
selves therein, and vse it not with the feare
of God, to his prayse, and defence of iustice
that can be not suffre longe. As experience
here of maye be sene in all stozes, how that
God setteth vp one kyngdome and putteth
downe another: howe he raseyth our pro-
uince, and putteth downe another howe he
multipliyeth one nation, and destroyeth ano-
ther: as maye be sene in the Assyrians, Ba-
bylonians, Perses, Grekes and Romanes,
which neuerthelesse imagined theye ragge-
nes to endure euer. Euen so lyke wyse doth
he not destroye reason, wyse dome and lawe-
es, for they muste be had, yf þ world shalbe
mayntayned: but pryde, & the hyghmynded,
which serue themselves to these gystes, feare
not God, persecute þ good and gods lawe, &
abuse such benyfyful gystes of god against hi.

Gods busynesse is in that case now, that
the wyse and proude meanes, (yf I maye
so call them) do make continuallye to yne
themselves with mē of authorite, and feare
them

them agaynst the truthe, as Dauid wytnes-
seth in the .ii. Psalme, sayenge: The kynges
of the earth stande vp, & the rulers are come
together, agaynst the LORDE and agaynst
hys anoynted. Because the lawe and ryghte
haue alwaye the wyse, myghty and ryche a-
gaynst them, that is: the worlde, wyth hys
greate and valeaunt powers: therfore doth
the holy gooste conforzte them by the mouth
of hys mother, that they be not abasshed nor
doute, but let these wyse, myghty and ryche
alone, seyng they shall not longe endure.
Yf the holynes and learned, takynge to the
the myghty, wyse, rulers, gouernours and
rych shulde all not stande agaynst the truthe,
but be of hys spede, where shulde vncyghte-
ousnes remaine: who shuld suffre wronge or
rue: Not so. For the holynes, myghty, supe-
rious, the ryche and the beste of the worlde,
wylle fyghte agaynst God and hys ryghte-
ousnesse, and be the Deuels darlynges, as
wytneseth the prophet Abacuc in the fyrste
chapter, sayenge: hys meate is pycked and
deynt. That is: the wycked spere hath a
deynt touth, he loueth to eate of the sweetest,
moost deynteste and costlyest dyshes, as y
Beer also doth hony. Therfore are the lear-
ned, the holy pharises, the herodes and the
rych

rych euen the deuils deputies. Agayn what
so euer the worlde doth refuse, as the poore,
lowly, simple, vyle, and despyed, that dothe
God chose, (as wytnesseth S. Paule. i. Cor.
i.) that he maye suffre the vylest of þe worlde
to be mynistered of the best of the same: that
so it be euidently knowen, that our saluaciō
doth not stande in mans power, but only in
the power & handes of God, as Paule doth
also testify. Hereof cometh that these bywoz
des are comunely vsed: They that be lear-
ned, are peruerter. And a ruler is venyson
in heauen. And here ryche, there poore. For
the learned alaye not theyr hartes pryde:
the myghty theyr oppressyng: nother do the
rych despyse theyr pleasures, and specially is
it done that maye be done.

**The fourth worke, is to exalte the
of lowe degree.**

And exalteth them of lowe degree.

They of lowe degree are not to be ta-
ken here for those that be lowly, but such as
be vnderlynges, and of no reputacyon befor
the worlde. For it is euen the same worde þe
ment, whan she sayd: For he hath looked
vpon the lowe degree of hys handmayden.

Neuerthelesse, they that of theyr fre wyl are
17.1. nought

nought & ablecte of harte, not sekynge hyghe
thynges, they are lowly in dede. Moreover
thys exaltynge is not to be vnderstande, as
that he shulde set them in the thrones & pla-
ces of them that be putte downe, as he doth
not set them that feare hym in the rowme
of the learned that is proude, another whā
he sheweth mercy vpon them: but he geueth
thē such gyftes as do farre passe those, name-
ly: þ they beynge exalted in God spiritually,
are set as iudges aboue all thrones, powers
and knowlege, both here in thys worlde, and
in the worlde to come: for they are better
learned than al the learned and rulers. But
how thys commeth to passe haue I shewed
aboue in the fyrst worke of God, nother ne-
deth it to be rehearsed here. But it is al said
to the comforte of them that suffer, and to þ
frapenge of the tyrantes, yf we had so much
fayth as to consyder it well.

The fyft and syxte woꝝkes.

He fylleth the hongry vvyth good thyn-
ges, and letteth the rych go empty.

It is sayd aboue that they of louve de-
gre are not to be called those that are of a
vyle & lowly estate, but such as are contente
to be so taken, specially whan they are com-
pel

pelled therto for mayntaynyng the woꝛde,
ryght, & law of God. Euen so ought to be cal
led hongry, not they that haue lytle oꝛ no
meate, but they that wyllyngly do wante it,
specially yf they be cōpelled therto of other
for Gods oꝛ hys truthes sake. What is moze
abiecte, vyle, vayne oꝛ myserable then the de
uel, them that be damned, oꝛ them þ be rac
ked, famyshed & hanged for theyꝝ mysdedes,
oꝛ what so euer they be þ are brought lowe
agaynst theyꝝ wylle: Yet doth not God helpe
them, but rather augmenteth theyꝝ mysery.
Of such doth not the mother of God speak,
but of them that agre wyth God, which are
one wyth God, & God is one wyth them.

Agayne, what hyndered Abrahā, Isaac
& Jacob þ they were ryche: What hyndered
Dauid hys kyngly seate: ether Daniel þ po
wer of Babilōn oꝛ who soeuer was oꝛ is in
hygh degre & wealth, yf theyꝝ harte doth not
set stōze by thē, oꝛ standeth in hys owne con
ceate: Salomō sayeth in þ .xvi. Chap. of the
Prouerbes: It is the LORDE that weyeth þ
spretes oꝛ myndes, that is: he iudgeth not af
ter þ vtter appareance, whether he be ryche,
poore, in authozite oꝛ abiecte: but after the
sprete and hys behaueoure in the aforesayd
estates. The difference of states, maners &

persones must remayne in earthe, as longe
as we lyue: but the harte may not cleue vn-
to noz flye: not cleue vnto them of hygh es-
tate and ryche, noz flye the abiecte, despyed
and neddy. After thys maner sayeth Dauid
also in the. vii. psalme: Maynteyne the iuste
thou ryghteous God, that tryest y very har-
tes and the reynes. But me iudge after the
utter apperaunce, wherfore they erre ofte.

And these workes are wrought secretly
also (as is sayde aboue of other) so y no man
feleth them vntyll they be ended. The ryche
man doth not perceaue hys vanite & mysery
before he dye, oz peryshe otherwyse, as testify-
eth the. lxxv. psal. on thys wyse: The proude
shalbe robbed & slepe theyz slepe, & the mygh-
ty shalbe able to do nothing w theyz hādes.
Contrarywyse y hongry can not tel how full
they be, before they come vnto y ende of hon-
ger, for thā do they fynde the word of Christ
in y. vi. of Luke: Blessed are ye y hōger here
for ye shalbe satysfied, & thys cōfortable pro-
myse of Gods mother: He fylleth the hon-
gry vvyth good thynges. It is so impossi-
ble that God shulde suffre ony hongry man
to peryshe by famine whych trusteth in hym,
that euen y angels must come & fede hym.
Iherias the prophet dyd a rauen fede, & wyth
so

so muche meele as coulde be holden in one
hande was he sustayned a great whyle by þ
wedowe of Sarepta. For he can not forsake
them th it put theyr trust in hym, as wytnes
seth Dauid in the. xxxvi. psal. sayeng: I was
younge, & now am olde: yet sawe I neuer the
ryghteous forsake, nor bys sede to seke theyr
bzeade. Who so trusteth in God, is ryghte-
ous. And in the. xxxiii. psal. sayeth Dauid al
so: The ryche shall wante and suffre hunger:
but they whych seke the **LOWE**, shal want
no maner of thynge that is good. Lykewyse
also sayde Anna the mother of the prophete
Samuel. i. Reg. ii. They that were fylled a-
foze, are solde for bzeade: and they that were
hungry, are satysfied.

But the cursed infidelite doth alwaye
wythstand & let, þ God can not worke these
thynge in vs, & that we can not perceave &
haue experience of it. We wyl be ful & haue
plenty of al, before hunger & necessite do cō-
strayne vs, proupydunge vs afozehande, þ we
be not greued w the nede & pouerte to come
that so we nede none of Gods workes or
grace. What sayth is þ wherby thou tru-
stest in God, whan þ felest & knowest stoare
ynough, wherwyth þ mayest helpe thyselfe?
Infidelite is þ cause þ we se þ word of God,
h.iii. the

the truth, & ryght to lye vnder, and injury to
haue þ vpperhāde, & þ in the meane seasō we
kepe our peace, punyshe nothyng, saye no-
thyng to it, nor forbyd ought: but let euery
man haue þ byrdel & rūne at large, suffryng
hym to do as it please th hym. But what is
the cause: Euen because we feare to be atta-
ched also, & bzought to pouerte, & so finally
dye for hōger, & remayne euer an vnderlyng.
And þ is sayd to set moze by tēporal goodes,
then by þ feare of God, & to worship thē as
Idols in his steade: whereby we are vntwo-
thy to heare or to vnderstande this promyse
of God, full of cōfōrte, namely: that he exal-
teth the oppressed and of louve degre,
and putteth do vvne the proude: that he
fylleth the poore vvyth good thynges,
and letteth the rych go empty. And so
come neuer to þ knowlege of hys workes,
wythout þ whyche neuerthelesse ther is no
blesse, but must be dāned for euer, as þ. xxviii
psal. doth testifye, sayenge: ffor they regarde
not þ workes of þ LORD, nor þ operaciō of
hys hādes: therfore shal he breake thē down,
& not buyld thē vp. And þ ryghtfully, for they
beleue not hys so many promyses, cōstyng
hym a lyght & saylyng God, vpo whose word
they darre begynne nought: so lytle felynge
haue

haue they of hys truth. Ye must aduenture &
put your selues in basarde vpon hys worde.
ffoz he sayeth not: he hath fylled the ful, and
set vp the hygh: but he hath fylled the hōgry,
& hath exalted the lowly & vnderlynges. Ye
muste fyrste come by hunger in the myddes
of nede, & know what hōger & nede do mea-
ne, so þ̄ ye haue nought to trust vnto, oz þ̄ ye
may vse hereafter, oz where by ye may be hol-
pen hereafter, nother by yourselfe, nor of o-
ther, but only of God: so that the worke þ̄ is
impossible vnto other, be only Gods. Thus
must ye not only thynke & speake of lowly-
nesse, but also come therto, sticke fast therein,
be helpelesse & destitute and forsaken of eue-
ry man, that God onely maye worke there:
oz at the leest to despyze suche and not shone
it yf we can attayne it wyth the dede. And
foz thys cause are we called Christians, and
haue the Gospell (whyche the deuel and mā
can not beare) that thereby we beynge come
to anguryshe and lowlynnesse, God maye en-
tre in to hys workes. Thynke ye by your sel-
ues, yf he shuld fol you, befoze ye were hōgry
oz exalte you befoze ye were brought lowe,
he shuld be fayne to playe the tuggler, not be-
ynge able to fulfyl his promyse, & so shuld his
worke be nothyng saue a mockage, whā the
h.iii. scripture

neverthelesse doth say in the .L.ii. Psalme:
The workes of his handes are verite and
iudgement, al his commaundementes are true
Yf he shuld be sayne to helpe you at the in-
traunce of your anguysh & lowlynesse, ether
in every smal suppression & nede, than shuld
his workes be slenderer thā becometh his
maiestie: Where as it is sayd in þ same psal.
that the workes of the LORD are greate,
sought out of al them þ haue pleasure therein

Let vs now loke vpon þ contrary parte
also. Yf he shuld destroy and put downe the
hygh & ryche befoze they became hygh & ryche
how shuld he behaue hymselfe therein: They
must fyrst come so hygh & so passynge in ry-
ches, that euery ry mā, & they themselves also
must be perswaded, (yee & þ it be so in dede)
that no mā cā destroy, wstande, oz roote the
out, & be so sure of theyr cause, þ they say it þ
Esaye dyd prophesy in his .xlvii. chap. of the
Babylonians, sayeng: Ye are now therfoze
thou wylfyll, that syttest so carelesse, & spea-
kest thus in thyn hart: I am alone, and with-
out me is ther none: I shal neuer be wedow
nor desolate agayne, (that is withoute
strength and ayde.) And yet both these thyn-
ges shall come vnto the in one daye, in the
the twynckelynge of an eye. &c.

There

There hath God than an occasion to worke
hys worke. Of thys wyse dyd he suffre Pha-
rao to heaue hym selfe aboue the chyldren of
Israell, and to oppresse them, as God both
testifye of hym in the .ix. chapter of Exodus,
sayenge: I haue stirred the vp for thys cause,
euen to shew my power vpon the, and that
my name myght be declared in all landes.

Of suche ensamples is the Bible euen full,
which teach nothyng els saue Gods wordes
and workes, and refuse both the workes and
doctrines of men.

Beholde now thys stronge cōforte, that
is, that not man, but God hymselfe, geueth
not only somewhat, but fylleth and satisfy-
eth. And in that she addeth vwith good thyn-
ges, she signifyeth that such fylling shal not
be hurtfull, but p̄ofytable and wholesome,
so that it shal do good both to body & soule.
By this is shewed mo:reouer that they were
empty, and full of all nede. For (as is sayde
before) by ryches are vnderstāde all saydyng
and transitory thynges, that concerne the
body, wherewith the soule is also reioyced.
Euen so also by hunger ought to be vnder-
stande in this place, not only wāte of meate
but of all transitory thynges: for somtyme
maye a mā forbear al thynges saue meate

H. v. so

so that for the most parte all transitory good
des and occuppences are for the same. With
oute meate can noman lyue, though he they
maye lyue without clothyng, house, money
goodes and men, therfore doth scripture here
comprehende the temporall goodes for the
moost necessaryest, profitablest and mooste
vsuallest, that can leest be forborne, insomuch
that she calleth coueteous men and them that
be so greedy vpon the vnstable ryches, belly
seruautes, and Paule doth call y^e belly they^r
God. how coulde than any body entyce vs
so earnestly and with more comforte to wyl
full hunger and pouerte, than these vehemēt
wordes of Gods mother, namely that God
wyl fede every hongry soule with good thyng
ges: Whome such comfortable wordes, such
honoure and prayse of pouerte doth not per
suade and entyce therto, he is surely wyth
out fayth and confidence as an hepythen.

Agayne, how can any man blame ryches
more, and feare the rych more, than in this
one clause, that God letteth the rych go
empty? What greate and plentifull thyng
ges are these both: the fyllyng of God and
the lettynge go empty: how lytle can any crea
ture helpe or geue counsell therein: A man
is abashed whan he heareth hys fathers de
fiance

fiource, or his maysters displeasure, and we
hygh & ryche are not dismade whan God doth
lesy vs. And not only proclame th warre, but
threateneth also destruccion, abiection and
rootynge out : Contrary wyse is it a ioye
whan the father is meke, and the mayster
mylde, so that many aduenture theyr lyfe &
all that they haue there vpo. And we hauyng
such promyse, and such stronge cōsolacion, cā
not vse and brooke it, we can not geue than-
kes for it, nor yet reioyce therein. O thou la-
mentable vnbelefe, whiche passest the sere-
nesse of a blocke, and the hardnes of a stone,
that thou cāst not perceaue such great thyn-
ges. Let thys now be sufficiently spokē of the
fyre woorkes of God.

He remēbreth mercy, and helpeth vp hys
seruaunte Israell.

After the rehearsynge of Gods woorkes
both in her and in other, doth Mary nowe
come agayne to the begynnynge and fyrste,
and closeth the Magnificat wpth y greatest
and chiefe of all the godly woorkes, which is y
incarnation of the sonne of God, and con-
fesseth here frely that she is a handmayde &
seruaunte of all the worlde, se yng the worke
is accōplyshed in her, the which is profitable
not only to her, but vnto all Israell. Yet dea-
leth she

the Israell in two, and bryngeth that parte
only that serueth God. Noether doth ony mā
serue God, saue he that letteth hym be hys
God, and suffreth hym to worke hys worke
in hym. wherof we haue spoken befoze: Al-
though that worde Gods seruice (alas for
pytie) is brought into so straunge understan-
dyng and vse, that whoso heareth it, doth
thynke nothyng, vpon such workes, but ra-
ther vpon ryngyng, vpon the stone worke
and tynber of the temple, vpon the censoure,
vpon the burnyng of the lyghtes, vpon the
blaryng, the golde, the syluer, the whyte
clothes, the pearles, the vestimentes and
surplyses, the chalice, the pyre, the organes &
tables, the procession and stations, and that
moost of all is, vpon the bablyng and talyng
wyth God vpon beede stones. ffo (alas)
Gods serupce is come hetherto, whereof he
knoweth nothyng. And we also know none
other saue thys. We synge the Magnificat
dayly, and y with great solemnite and lowd,
and yet kepe secrete the true understādyng
thereof moze and moze. But yet doth thys
text stonde ityslf: Yf we do not learne these
workes of God, and suffre them in vs, than
shall ther be no Gods seruice, no Israell, no
grace, no mercye, noz no God, though we
crye

crpe out in temples, and ryngge tyll we burst
and gaue therto all the goodes of þ worlde.
foz God hath geuen no commaundemente
concernynge that, & therfoze doutelesse can
he haue no pleasure therein.

The incarnation therfoze of Chryste
both auayle vnto suche an Israell, that ser-
ueth God. Such one is hys owne and belo-
ued people, foz whose sake also he is become
man, to delyuer them from the thraldome
of the Deuell, synne, death and hell, and to
brynge them vnto ryghteousnesse and euer-
lastynge lyfe and blyssie: that is the helpynge
vp that she syngeth of here. And Paule doth
also proclame thys, sayenge in the.ii.chapter
vnto Titus, that Chryste gaue hymselfe foz
vs, to redeme vs from all vnyghteousnesse
& to purge vs, to be a peculiar people vnto
hymselfe. And Peter also in hys fyrst epistle
the.ii.chapter, sayeth: Ye are that chosen ge-
neracion, that kyngly prestholde, that holy
nacion, that peculiar people. &c. These are
the godly ryches, and the greate mercyes of
God, the whych we haue optayned by none
of oure deseruyngge, but of the only mercy
and grace. Wherfoze she sayeth also: He re-
membreth mercy. She sayeth not: he reme-
breth oure merite and worthynesse, foz we
were

were in necessity and unworthy. Of this cha-
doth his praise and honour springe, & our
boaste and presumptiō is suaged. He had no-
thyng at whose sight he myght be moued,
saue only his owne mercy, the whiche also
was therfore to be shewed on all nations.

But wherfore sayeth he more: He re-
membreth mercy, than he looked vpon his
mercy? Euen because he had promysed the
same, as the verse followynge doth declare.
Moreouer, he wytheld the same mercy so longe,
that he seemed nerehande to haue forgotten
it: (euen as all his workes do seme to haue
no care for vs) neuerthelesse whā he came, it
was evidently known that he had not for-
gotten vs, but that he was euer mynded to
fulfyll his promyses.

Truth it is, that by Israell the Jewes on-
ly are ment, and not the Gentiles: but seying
they refused hym, he chose a few of them,
and satisfied the name of Israell therewith,
and made a spirituall Israell. This is figu-
red Gen. xxxvii. by the patriarke Iacob w^ha
stlyng with the angel, whose thigh the an-
gell touched, and made hym to halte. For
therby was signified that the chylderen of
Israell shulde not from thenceforth boaste
theyr carnall byrth, (as the Jewes do) where
he

he also obtayned the name Israell, that he
thenceforth shulde so be called, as a Patri-
arke, which were not only Iacob, the father
of carnall chyldzen, but also Israel the father
of spirituall chylderen. To thys doth agre
also the name Israel, the which is as muche
to saye, as, the LORDE of God. That is
surely a very holy & hygh name, cōteynynge
in it selfe that great mirakle, that a man by
the Godly fauour, hath in a maner brought
God in his power, so that God do accōplish
all mans requestes: as we se also that the
church is made one w God thozow Chyste,
euē as a bryde vnto the brydegrome, which
hath power of hyr brydegromes body and all
that he hath. All this is done by sayth, where
by a man obeyeth the wyll of God, and God
agayne agreeth vnto mans wyll, so that Is-
rael be so conformable to God, and of suche
power ouer hym, & in God, w God & by God
he do all thynges, & be able to do all thynges.

Thys (lo) signifyeth Israell. ffor Schar in
hebrue is as muche to saye, as a lorde or
a pynce, and El signifyeth God, & ioynyng
them together, maketh Israel. Such an Isra-
ell wyll God haue, wherfore whan Iacob
hadde wrestled wth the angell & overcome
him, & angel sayd: Thou shalt nomore be cal-
led Ja

Jacob, but Israell: for thou hast stryue wyth
God and with men, & hast preuayled. Many
thynges more were to be sayde hereof, for Is
raell is a hygh mystery.

Euen as he promysed vnto oure fathers,
Abraham and to hys sede for euer.

Here are all merites and presumption
ouerthrowen, and the grace and mercy of
God are lyfte vp. For God hath not holpen
by Israell for hys owne merites, but for hys
owne promyse. Of only and mere grace
hath he promysed, and of mere grace also
hath he fulfilled it. Therfore sayeth Paule
in the. iii. chapter to the Galathians that
God dyd bynde hymselfe to Abraham foure
hundredth yere before he gaye the lawe by
Moses, lest any man myghte saie or boast
that he had deserued or optayned so greate
grace and promyse by the lawe or the wor
kes of the same: Thys same promyse doth
the mother of Gods laude and prayse aboue
all thynges, attributyng the mooste cleare
worke of the incarnation vnto the pure, vn
deserued, goodly and fre promyse made vnto
Abraham.

Thys promyse of God vnto Abraham
is specially wyrtten in the. xii. and. xxi. chap
ters of Genesis, and diuerse other plades,
four

foundynge on thys maner: In thy fede shall
all the naciōs of the earth be blessed. The
which wordes of God, S. Paull and al Pro
phetes (as they be worthy) lyfte vp vnto the
cloudes, for in those wordes both Abra
ham and all hys posterite are saued, because
that Christe is comprehended in thesame,
and promysed to be the Saueoure of all the
worlde. Whereouer thys is Abrahams bo
some, wherein all they that were saued be
fore Christes natiuite, dyd remayne. Nother
was ony man euer saued without these wor
des, though he had done all the good dedes
that euer were done, tye which we wyl loke
vpon continently.

ffyrst doth it fellowe by these wordes,
that all th^e worlde, excepte Christe, was in
thraldome and daunger of synne, damna
cion and curse wyth all hys workes and con
nyng. ffor whan he sayeth, that not some,
but all naciōs shalbe blessed in Abrahams
fede, it is manifeste, that wythout thesame
fede, ther shalbe no blesse. What neded God
to promyse the blesse wyth so earnestte, so
greate and so preciousse, an oth, yf the blesse
and not rather the curse had ben in the
worlde: Out of thys place haue the Pro
phetes sucked and concluded many thynges.

J. i. as

as namely: that all men are euell, hayne, lyars, fayners, blynde and bze fely Godlesse or wythout Godlynesse : so that it be no worshippe in scripture to be called a man. ffor that name is nomoze worth by God, than yf a man were called befoze the worlde a lyar or periured. So wholy dyd he perypsh by Adams fall, y the curse beyng bozne w hym, was nearehade become one nature w hym.

Secondely it followeth, that that sede of Abraham neded not to be bozne by naturall sede of man and wyfe : ffor suche byrth is cursed, and bringeth forth cursed frutes, as is sayde euen now. Yf now all the worlde was to be delpyered from thys curse by Abrahams sede and to be blessed, it was requyred that y sede were blessed befoze, and vntouched or vndefyled of suche a curse, and to be a mere blesse, full of grace and truthe. Agayne, yf God that is no lyar doth promyse (and that wyth an oth) a naturall sede vnto Abraham, that is a naturall and lawfull chylde, whych shalbe bozne of hys flesch and bloude: it was necessary that such one shulde be a true naturall man, bozne of the fleshe and bloude of Abraham. Now do these two thynges stryue together : To be the naturall fleshe and bloude of Abraham

ham, and yet not to be bozne by man and
wyfe after the course of nature. And there-
fore vseth he thys worde, thy sede, and
not thy chylde or thy sonne: that so it
were clere and euident, that it must be hys
naturall fleshe and bloude, as it is also hys
sede.

Wdo wyll now here attayne a meane,
that the worde and oth of God be true, wher
in thynges so contrary do meter: That shall
God surely do, whiche can accomplishe that
he hath promysed, though no man couet it
before it be done. Therefore do hys wordes
and dedes requyre no naturall wytte, but a
fre and pure fayth. Lo how he hath vnyed
these two thynges: he geueth vnto Abraham
a naturall sede, of one of hys daughters;
the pure and chaste virgine Mary, by the
holy gooste, wythout the workynge of man.
There was not the naturall concepçio and
generation wyth hys curse, nother coulde it
stayne the sede: and yet neuerthelesse is
thys the naturall sede of Abraham as well,
as all other Abrahams yssue. Beholde
than, thys is the blessed sede of Abra-
ham, whereby all the worlde is deliuered
of hys curse. ffor from hym that beleueth
on thys sede, calleth vpon it, confesseth it,
J. ii. and

and cleueth there vnto, is the curse taken a-
waye and fozgeuen as a cryme, and al blisse
is geuen him, foz the sounde of the word and
oth of God, namely : In thy sede shall all
nacions be blessed. That is, Loke what is
to be blessed, that shal be blessed, by thys sede
and none other. Lo thys is þ sede of Abrahā,
the which is bozne of none of hys chylderen,
(as the Jewes haue alwaye looked foz to haue
ben) but of hys only doughter the virgine
Mary.

That same meaneth here the betwyfful
mother of God whan she sayeth that God
hath taken vp Israell, accorpyng to the pro-
myse made vnto Abraham: vnto Abrahā (I
saye) and all hys sede. Verply she sawe that
the promyse was than fulfilled in her, and
therfore sayd she: It is now fulfilled, he hath
now taken hym vp, he hath accōplyshed hys
worde by the only callpyng to mynde hys
mercy. Here do we beholde the fundamente
of the gospel, wherfore all doctrines & prea-
chynges of hym do dpyue vnto Christes sayth
and Abrahams bosome. ffor ther is no coun-
sell, nor helpe yf thys sayth is wantpyng,
whereby þ blessed sede maye be vnderstand.
And verply, all the scripture hangeth vpon
thys oth. ffor all that is wyrtten in þ whole
Bible

Bible, doth behold and concerne Christ. Besydes thys do we se that al the fathers of the olde testamente, and all Prophetes also had thesame fayth, and thesame gospell that we haue, as Paule doth testifie. 1. Corinth. x.

For in thys testamente of God & Abrahams bosome dyd they all remayne by stedfaste fayth, and therfore are saued: sauinge that they beleued in the sede that was promysed and for to come, but we beleue in þe sede that hath appeared and is geuen. Neuerthelesse the truth of the promyse remayneth on both partes, it is all one fayth, one sprete, one Christ, one LORDE that was at that tyme and is now, and shall be for euer, as the. xiii. chapter to the hebrues doth beare witnesse.

But that the Jewes had a lawe geuen them afterwarde, that is not spke vnto thys promyse, for it was done therfore, that by þe lyght of the lawe they myghte knowe theyr cursed nature, and that they shulde more frequently and wyth more whoter desyre spyght and longe for thys promysed sede of blessing in the whiche they had a prerogative before all nacions on earth. But they haue turned the prerogative into hurte and damage, & haue thought to accomplishe and fulfyll the lawe by theyr owne strength, and therfore

J. iii.

haue

haue not they sene they? wretched mysery.
And after thys maner haue they shut þ doze
to themselves, so that þ sede promysed muste
nedes go by them, in þ which opiniõ they re
mayne yet, God geue it be not longe. Amē.
Thys hath ben the debate that all the Pro
phetes haue had wpyth them, for seynge the
Prophetes knew wel ynough the meanyng
of the lawe, namely: that thereby the wyck
hednesse of our nature shulde be knowē, and
to learne howe Chryste shulde be called vpon,
therfore refused they all the woꝝkes & lyues
of the Jewes, that wente not in that waye:
for the whych cause the Jewes cōceaued an
anger agaynst the, & flew the, as those that
refused þ gods seruice, good woꝝkes, and the
good lyuyng, as þ hypocrytes and graceles
sayntes do soine tyme. Of whome ther were
not a lytle to be spoken.

That she sayth: and to hys sede foreuer,
is to be vnderstāde, þ such grace shall laste
in Abrahams bloud (which are þ Jewes) frō
that tyme forth, thozow all tymes, vntyll the
laste daye: for though þ moost parte be har
dened, yet are ther somtyme parte of them
(though but a fewe) that turne vnto Chryst, &
belue in hym, seynge thys promyse of God
both not fayle, namely: þ the promyse was
made

made vnto Abraham & hys fede, not for one,
nor for a thousande yeares, but for euer, that
is: from one māns tyme vntyll another with-
out ceassynge. And for thys cause ought not
we to intreate y^e Jewes so vncourteously, for
amonge thē are yet some that shalbe Christi-
ans and dayly do some of thē turn to Christ.
Moreover, they only, and not we Gentiles
haue the promyse made vnto thē, that they
shalbe euer some Christiāns in y^e fede of Abra-
ham, that shall knowlege y^e blessed fede. Our
matter is founded vpon the mere grace with-
out the promyse of God, who knoweth both
and whan: Yf we lyued godly & Christenly,
and with mekenesse brought them to Christ,
that verily were the beste maner and way.
Who wolde become a Christian, whā he
seeth Christen men deale so cruelly wth mē:
Not so ye welbeloued Christiāns. Let y^e truth
be shewed them after a good maner, y^e which
yf they refuse, leaue thē alone. Howe many
Christiāns are there now adayes, that regard
not Christ, nother heare hys worde: beinge
worse thā y^e Gentiles or Jewes, whome ne-
uerthelesse they do let be in rest, y^e do the
reuēce, makynge nearehand an idol of thē.
Here wyl we rest at thys tyme, prayng
god for y^e true vnderstādyng of thys virgins
song of prayse called Magnificat, y^e which not
J. lili. only do

do shyne and speake, but also instante & lyue
in the body and soule: the which oure Saue-
oure Christe graunte vs. Amen.

Now do I retorne vnto you moost bol-
teous prince, despyng your hyghnesse to
take my boldenesse in worth. Though I
know that your goodnesse & youth hath ma-
ny instructers and dayly admonitions, yet
coude I not repress the care of my subiec-
tion and due faythfulnesse, and besydes this
the charge of my conscience, and the exhor-
tacion of your hyghnesse. Seynge we all do
hope, that in tymes to come, the rule of the
commune welth (the which oure mercyfull
god geue to prosper) shall come to your hygh-
nesse handes: the which is a greate thyng, yf
it do well befall: and agayne a peryllous and
myserable thyng, yf it do befall otherwyse.
But vnto vs it becometh to loke and praye
for the beste, neuerthelesse carefully to feare
is the worst of all.

Let your hyghnesse call thys to mynde,
namely: That God neuer suffered one Gen-
tile kynge or prince in all the scripture to be
comended, no not sence þ world was crea-
ted, but caused them alwaye to be rebuked
the whiche is a dredefull ensample vnto all
superbities. Noether doo he sende mozeouer
any

only laudable and blamelesse kyng amonge
hys peculpare people of Israel. Besydes all
thys among the Jewes, whych were & chefe
and heade of all mankynde, lysted vp and be
loued aboue all creatures, were but a fewe,
nother aboue syxe kynges praysed. Finally
that deare part and precious prince Dauid,
whych left none nother behynde nor by him
that was lyke hym in worldly polycpe: the
whych though he beyng full of the feare &
wysedome of God, dyd rule and iudge all
thynges by the only cōmaundement of God,
and not by hys reason, yet neuerthelesse stō
bled sometyme. So & scripture also, because
she coulde not blame hys gouernaunce, and
yet must recyte & hurte of the people, where
by Dauid was cloyde, dyd not impute it vñ
to Dauid, but vñto & people, sayenge: That
God was wroth wth & people, and suffred
Dauid the holy man to be feared of Sathā,
whych gaue hym in hys mynde to nōbre &
people, for the whych dede .lxx. thousand mē
dyd dye of the pestilence.

All thys hath God so brought to passe to
fraye the superiozite, to retayne thē in feare
and to admonyshe them of theyr daungers.
For great ryches, great honours, great po-
wer, greate fauoure, and besyde thys many

J.b. flatte

flatterers, from whom no lord is free. He is
of all partes beseged and assaunte the hart of
a pryncce, and bypue hym so to pryde, to the
forgetfulnesse of God, to not carynge either
for the people or commune wealth, to plea-
sure, to rashnesse, to curiosite, to ydelnesse &
byrefely to all vncyghteous thynges and vy-
ces, that no cytie nor stronge holde can so be
beseged & assaulted. Now he that being war-
ned by the aforesayd ensamples wyl not a-
uoyde, and vse the feare of God for a banke
or fence, where (I pray you) shall he become:
for if only lord or superioure do not loue
his people, & do not apply therto his mynde,
not how he lyue depntely, but how by his
ensample his subiectes maye be steared to
goodnesse, all is done wyth hym, and þe state
of his dominion shall thence forth be onely
to the losse of his soule: nother shall it a-
uaile him that he doth fonde great moneth-
means, trentals, diriges, and ycare tydes,
bylde great monasteryes, altares, or thynges
or that. God shall requyre of hym an accout
of his estate and offyce, nother shall he care
for any thyng els.

Wherefore moost bounteous lord and
pryncce I commend this Magnificat vnto
your hyghnesse, but specially þe spste & synte
verses

verses, aboute þ which I haue cōprehended
it, prayenge & requyrnge your hyghnesse to
drede nothynge so soze all your lyfe tyme on
earth, (no not hell) as it that þ blessed mo-
ther of God callth here the imaginacyō of
the mynde. For þ same is þ greatest, þ fear-
cest, the myghtyest and the most hurtfullest
enemye of all kynde of men, specially of su-
perlours. Hys names are: Reason, good opti-
on oz intent, wherof must come all coun-
sels and gouernaunces. Nother can your
hyghnesse be in sauegarde, yf ye haue not
thys alwaye suspecte, and wyth the feare of
God followe not only the reasons, not only
of your peres and senatours, but also of all
them that be of your hyghnesse counsell. No
mans counsell is to be despyed, nother agayne
is it only to be trusted vnto.

But what must be done than: Thys be
rely: that your hyghnesse do not sende away
your prayer in cloysters vnder monkes, cha-
nons and scerres cooles, ether vnder chalices
as it is a wycked maner now a dayes to do,
to buyld vpon other mē's prayers & to truste
therin, & to set lytle store by theyr own. But
your hyghnes must take a fre. hardy & a me-
ry corage, & settynge asyde þ feble mynde cal
vpon God, ether in your harte oz els where
secretly

secretlye, layenge at hys fete the keyes, and
constraynyng hym wth hys owne ordy-
nauunce, on thys wyse: Behold my God and
father, thys is thy worke, thys is thyne or-
dinaunce that I shulde be bozne and gendred
to rule in thys state, the whych noman wyll
denye, and thou thyselfe knowest whether I
be worthy or unworthy of it, neuerthelesse
here am I ready as thou seyst, and as every
man knoweth. Graunt therfore my father
and L O R D E, that I maye rule thys peo-
ple to thy praysse and theyr wealth: and I be-
seke thee suffre me not to stonde in myne own
conceate and to myne owne reason, but be
thou my reason and appoynted marke.

Let hym begyn vpon lyke sentence and
procede in what thyng so euer he haue in
hande, comēd yng it to God. Mozeouer, how
well God be appayed wth suche a prayer and
mynde, both Salomō, (þ in lyke maner dyd
prayer) declare: þ whyche prayer I haue also
ioyned hereto, the your hyghnesse maye be
fearred gladly to trust in the grace of God,
that both hys feare & mercy maye byde with
you. And herewith I comēde me vnto your
hyghnesse, the whych I praye God to
persecue vnto a lucky go-
uernauunce. Amen.

The

The prayer that kynge Salomon
prayed, a patron for all princes, ta-
ken out of the.iii. chapter of the
iii. booke of the kynges.

THE LORD appeared vnto
Salomon at Gibeon in a
dreame of the nyght, & God
sayd: Aye what I shall geue
the. Salomon sayde: Thou
hast done greate mercy vnto
my father Dauid thy seruaunte, so that he
walked before the in faythfulnesse & ryghte-
ousnesse, and in a true harte woth the, and
thys mercy hast thou layed vp for hym, and
geuen hym a sonne to syt vpon hys seate, as
it is now come to passe.

Now LORD my God, thou haste
made thy seruaunt kynge in my father Da-
uids steade: As for me, I am but a smal poge
man, knowynge nother myne outgoyng nor
ingoyng. And thy seruaunt is amonge the
people whome thou hast chosen, whych is so
great, that no man can nombze them nor de-
scribe the for multytude. Beue thy seruaunte
therfore an obediante harte, that he maye
iudge thy people, and vnderstande that
is

what is good or bad: for who is able to iudge
thys thy myghty people:

Thys pleased the LORD well, that
Salomon asked such a petition. And God
sayd vnto Salomon: For so much as thou
arest thys, and desyrest not longe lyfe, nother
ryches, nother the soules of thyne enemyes,
but vnderstandynge to haue iudgement, be
holde therfore haue I done accordyng to thy
wordes. Beholde I haue geuen the an harte
of wysedome and vnderstandynge, so þat suche
one as thou, hath not ben before the, nother
shal ryse vp after the. Yee and that thou hast
not prayed for, haue I geuen the also, name
ly: ryches and honoure, so that amonge the
kynge of thy tyme ther is not such one as
thou. And yf thou wylt walke in my wayes,
so that thou kepe myne ordinaunces and
lawes, as Dauid thy father hath
walked, than wyl I geue
the a longe lyfe.

¶ I N I S.

A confutaciō

of the songe called Salve Regina,
prouyng by scriptures layed therto,
that it is rather Idolatry, than
lawfull to be songe of
true Chriſten
men.

¶ Grace, mercy and strength of ſpyrite that
commeth of God the father and our LORD
Jesu Chriſt do I wyſh vnto the
gentle reader.



¶ Synge welbeloued brethren
and syſters that nowe by the
boſiteous goodnesſe & mercy
of God, the moost clere and
ſhyninge lyght of the Goſpel
is declared vnto vs agayne
in thys preſent world, therfore may we ryght
well thanke & prayſe God that he hath wyt-
ſafe vs to come vnto the ryghte underſtan-
dyng & knowlege by þ power of hys luyng
worde: Namely, that we knowe perfectlye
now how and after what faſhiō we ought to
prayſe and to thanke God, & how to vtter &
declare

Declare thankfully our sayth, (whyped nother
can, no: ought be floggyd) not only inward
ly, but also outwardly, (as Dauid & prophete
dyd) thankynge and prayspnge the Lord
Jesus wpth songes and melody: as Paul ex-
horteth hys Coll. iii. to do. ffor yf a man be-
lieue from the harte, he shalbe made ryghte-
ous: and yf a mā knowlege wpth the mouth,
he shalbe saued. Rom. x.

By thys is it lykely that the songes
whiche are now used in churches euer
where were fyrst institute of the fathers for
thys intēt: namely, so to declare & boldlye to
exercyse openly the inwarde sayth. ffor it is
manifest that we haue no commaundemēt
concernynge thys in all the new testament.
And for thys cause ought we Christians to
haue such songes and ballades now also,
wherewyth the name of God be auanced
and magnified, and not dishonoured nor
blasphemed.

But alas thys custome is not only come
to such mysuse, that Christes honoure is not
vntured therein, but also that Lucifer & prince
of thys worlde hath thereby confirmed and
fortified hys kyngdome: so & ther is nought
used therein now saue only the byshop of Ro-
mes sayres: and the thyng wherein the ser-
uice

life and honour of God was supposed to
haue consysted, haue ben occupied wth no-
thyng saue byenge and sellynge, choppyng
and chaungynge, yee playne vsury. Euen as
Esaie doth feattly prophesy of them, speakyng
in the persone of almyghtye God on thys
wyse: It is ye that haue burnt vp my vyne-
yard, the robbery of y poore is in your house
&c. vpon whom Christ also geueth a fearfull
sentence full of dreadfull curses, sayenge: Wo
vnto you scribes & pharises, ye hypocrites,
that deuoure widowes houses, and that vn-
der the coloure of prayenge longe prayers:
therfore shall ye receaue the greater damna-
cyon. As though he wolde saye: wth youre
great howlyng do ye deceaue the poore in-
nocentes, of whose sweate and bloude ye fyll
your paunches, so full that one wolde thynke
ye had eaten euen the poore innocentes hou-
ses also. But seyng they study nothyng so
earnestly as to serue t hey? God y belly, ther-
fore do not they care for y worde of God, but
do ruffle it vpon an heape: yee & sell Christe
and hys worde, as it may be wel perceaued
of them that take diligent hede vnto it. But
what nede moze wordes hereof, seyng we se
dayly one bayte after the other put at the an-
gle to catch and to seduce the synnyle people
¶.i. the

the more, whiche now is partely deliuered
from the Babilonick captiuitie. For the
pardons (where by they were wonte to scape
a good summe of pens) that once were refu-
sed begynne now to preasse in agayne in an
other hue & vpsoure, namely that they shall
be had frely. Neuerthelesse the ende wyl
declare to what intente thys be insti-
tute.

I counsell therfore euery Christen bro-
ther and syster, that despyeth to be a membre
of Christe, to abyde by theyr heade Iesus
Christe lokynge for the true pardons of his
merites, suckynge the pardonynge and for-
gynge of theyr synnes out of hys passion
& woundes only. I wyl passe ouer to speake
of thys matter at thys tyme, for it is not
now myne entent so to do, lest I go to farre
fro my purpose: that is, yf I wolde haue eue-
ry man to geue diligent hede vnto the son-
ges that be vsually songe in our churches or
temples, and specially of one, the whiche by
the inspiracyon of the deuel is so ryse and so
corrupted, yf God is therby depriued of his
honoure, (contrary to the fyrst commaunde-
ment) and it is geuen vnto a creature. This
maye be proued in the songe of prayse that
is songe to the blessed virgiue Mary the mo-
ther

ther of Christ, wherein we imagine to do her
hygh service and worship, whych notwithstanding
standynge is ptefully dishonoured & moc-
ked therewith: for therein is great ydolatry,
so that no greater spete can be done to her,
than to synge such songes of prayse vnto her,
wherin hyr sonne Jesus Christe, by whome
she receaued all mercy, grace, vertue, good-
nesse and holynesse, accordyng to hyr owne
confession Luke in the first chapter, sayeng:

My soule magnifyeth the LORDS.

And my sprete reioyceth in God my Sa-
ueoure.

For he hath loked vpon the loue de-
gre of hys handmayden.

Beholde, from hence forth shal al gene-
rations call me blessed.

For he that is myghty hath done great
thynges vnto me, and Holy is hys name.
ec. In the whych wordes she confesseth God
to be hyr Saueoure, whych must save vs all
also, or els we shall be damned for euer. We
ought therfore to go to hym askyng mercy
and grace of hym, for he is our hope, aduo-
cate and saluacion.

Wyll ye therfore worshyppe Mary a-
ryght, worship her in Jesu Christe hir sonne,
thankyng and praysynge him for workynge

It. ii. so wor-

so wonderfull power (whych he tofore had
promysed vnto the fathers) in that vessel.
Now yf thy contemplacion or inwarde de-
uotion doth chaunce vpon the mayde, (which
thorowe hyr constaunte fayth dyd brynge
forth our Saueroure the sonne of God, with
out any spot of nature, only by the ouersha-
dowyng of the holy goost, remaynyng pure
virgyn & mother as the scripture doth playn-
ly beare wytnesse) than may ye salute her
with the same salutacion, that the angel Ga-
briel saluted her: but ye shall worshyp God
only in the trine of persons, namely y father
y sone and holy goost. Thys doyng, ye shal
do the hyghest worshipp vnto Mary y can
be done, accorpyng to the iudgement of the
scripture.

And that we maye be the more assured
and certifyed of thys, we wyll conferre this
songe of Salue regina wyth the scripture, &
se how they accorde. But yf it doth not agre
wyth Gods worde, I requyre you for the ho-
noure of God to leaue it, and cleue vnto the
worde of God: & so doyng ye shalbe the bre-
thren and systers of Christe, accorpyng to
hys owne wytnesse. Luke. viii. And what so
euer is not hys, that is agaynst hym, and be-
nyme of the soule, for the whiche we oughte
earnestly

earnestly to beware, lest after this transitory lyfe we be robbed of the eternal glory, the which God omnipotent raygnynge for ever graunt vs all. Amen.

A refutation of the songe called Salve regina.

Blessed be God and the father of our Lorde, Jesus Christ, which accordynge to his greete mercye hath begotten vs agayne vnto a lyuely hope, by the rsysynge agayne of Jesus Christ from the dead vnto an vncorruptible and vndefyled enheritaunce, whiche neuer shall fayde awaye. &c. Thus wyrteth Peter in his fyrst canonicall epistle the fyrst chapter, wyllynge vs to thanke, prayse and blesse God alwaye, for deliuerynge vs from death everlastynge thowhe his only sonne Jesus Christe. Thys hygh and moost laudable benefyte as no tunge can exzesse it, so can no tunge also prayse it ynough. And therefore doth Paule exhorte & warne vs of the abuse of this benefite, sayenge. i. Cor. vii. Ye are dearly bought (namely, wyth the bloude of Jesus Christ) be not ye seruantes of men. &c. Now to synge, cense, praye and to do lyke reuerence

uerence vnto a creature, or an ymage of
wood or stone, and vnto that ymage to attri-
bute such prayse, thanke and worship as be-
logeth vnto God only, what is that els saue
a seruice of men, whereby God & his worde
are blasphemed, denyed and set at nought:
as it shalbe bresely declared hereafter.

I ffirst we syng Salve regina misericor-
die, that is to saye: Haille quene
of mercy.

Here is ffirst denyed the sayeng of Esay
recyted of S. Paule Rom. xlii. As truly as
I lyue (sayeth the LORDE) all knees shall
bowe vnto me, and al tinges shal knowlege
vnto God. And agayne the sayenge of Mo-
ses Deuteronomy the. vi. Chapter. Heare O
Israell, the LORDE our God is one LOR-
DE only. And thou shalte loue the LORDE
thy God wyth all thyne harte, wyth all thy
soule, wyth all thy myght. The sayenge also
of the prophete Esay in the. xlii. Chapter is
here denyed, where God sayeth: I my selfe,
whose name is the LORDE, whych geue
my power to none other, nother myne ho-
noure to the goddes. &c.

Marke now earnestly how feally & wel
these

these sayenges agree wth thys salutacioⁿ o^r gre
tyng of Mary: verely as wel as day & nyght
shewe how our carnall deuocion and good
meanynge accordeth with God & hys worde:
euen so wel, that God sayeth by the prophet
Esay in the .lv. chapter: My thoughtes are
not poure thoughtes, and poure wayes are
not my wayes: But as farre as the heaues
are hygher than the earth, so farre do my
wayes excede poures, & my thoughtes, pou-
res. hereby maye it be sene what thys salua-
cion is, namely that God doth not geue hys
honoure to none of the goddes. Now consp-
ireth hys honoure in nothyng so greatly, as
in thankefulnesse and prayseinge hym for
hys infinite mercy & goodnesse shewed vnto
vs in suffryng for vs that were in thraldom
and the deuils daunger, and so deliuered vs
therout: whiche nother the blessed virgine
Mary, Peter, nor Paule, nor none of al the
sayntes hath done. It followeth than that she
is not the quene of mercy.

Secondarely we syng: *Vita, dulcedo et
spes nostra saluē*: that is: Marye our lyfe,
our sweetnesse and our hope.

The cōtrary to thys wyne hath Christ
hymselfe Joh. xiii. sayng: I am the
B. iiii. true

truth and the lyfe. .cc. And Esaye sayeth lyke
wyse in the. xlv. Chapter in the persone of
God: Turne you vnto me all ye, endes of þe
worlde, and ye shalbe saued: for I am God,
and ther is els none. To thys agreeth also
Paule. i. Cor. iii. sayenge: O ther foundamēt
can no man laye, than that whiche is layed
already, whych is Christ Jesu. These confor-
table wordes do we nother kepe nor beleue,
seyng we confesse wyth our mouthes, and
wyth the dede seke another lyfe or saluacion
thā the true and only lyfe and saluacion, na-
mely Jesus Christe. Yee thus doyng we
make not God true in hys promyse, that he
ether can not or wyll not do for vs as he say-
eth euery where in the scripture: or els do
not we beleue þe sayenge of þe boke of wyse-
dome the. xv. Chapter, where it is thus wri-
ten: Thou (our God) arte swete, longe suffe-
ryng, & true, & in mercy ordrest thou al thin-
ges, & so forth. And Christ speakyng of hym-
selfe Joh. vi. sayeth: Who so cometh vnto me,
hym wyll not I cast out. And agayne in the
x. chapter he sayeth: My shepe heare my
voyce, and I knowe them, and they followe
me, and I geue them euerlastyng lyfe, & they
shal neuer peryshe. Where is ony such worde
of comforte, lyfe, hope or swetnesse spoken of
in

in the scriptures of God of the blessed vir-
gine Mary or any creature: and yf they be
not, what madnesse is it of vs ether to cal or
to take them for our hope and refuge, which
do so lowly alway submitte themselves both
to God and hys creatures: Yf we wold a
lytle ponder these wordes of the salutation
of Mary, conferrynge them with the sayeng
of David Psalm. L.ii. where he sayeth: I like
as a father ppyeth hys owne chyloren, euē
so is the **LORDE** mercyfull vnto them that
feare hym: we shulde easly se howe farre &
abtrunynge we be both from God and his
true worde. We se than welbeloued brethre
and systers, that yf we beleued these forsayd
wordes aryghte, we shulde nede none other
saluacion, hope nor lyue save only **Christe**,
which is geuen vs of the father to be a me-
diatour betwene him & vs, as ye shal heare
hereafter. But alas it is come to þe poppe
wyth vs, that we aske lyfe of them, that do
not lyue themselves, as Salomon
sayeth in hys boke called the
boke of **Wysedome**,
the. xlii. Chap-
ter.

b.b. Chy.

¶ Chyldely we saye: Ad te clamamus ex-
ules filii Eug. that is: Unto the do we
call we banysshed chylderen
of Eua.

And thus is it come therto that Paule
speaketh vpon in the .i. chapter to the Roma-
nes, sayenge: They haue turned the trueth
of God vnto a lye, and worschipped and ser-
ued the creature more than the maker. Hec-
by maye we perceaue howe farre we be yet
from Chyste. For Chyste sayeth Johā. viii.
Yf ye continue in my worde, than are ye my
very disciples, and ye shall know the trueth.
To the Galathians also in the fyrst chapter
sayeth Paule on this wyse: Chyste gaue hym-
selfe for oure synnes, that he myght deliuer
vs from thys presente world. And whoso aby-
deth not by thys gospel or glad tydynges,
thesame is accursed and dāned. In the .i. epi-
stle, the .i. chapter to Tymothe sayeth Paule
lyke wyse: This is a true sayenge, and by all
meanes worthy to be receaued, that Chyste
Jesu came into the worlde to saue synners.
No nam, shall we wretched chyldren call vpo-
ny, saue only to thys Jesus Chyste: & than
verely do we vse oure name and tytle vn-
worthely & vnrightheously, in that we wyll
be called Chysten men: and than hath God
spoken

spoken out of vs in the. ii. chapter of Jeremys,
sapange: My people hath done two evils:
They haue forsaken me the well of the wa-
ter of lyfe, and dygged them pyttes that hold
no water. And Esaye sayeth in the. liii. chap.
We go all astraye lyke shepe, euery one tur-
neth hys owne waye. Thus than maye we
se what hanysbeth vs from God, namely our
transgressyng of Gods commaundement.
Neuerthelesse yf we turne agayn and leaue
our stryngge, to whome ought we to turne
but to Christe the shepeherde of our soules:
of whome we haue a sure word that we shal
be receaued agayn. Yee he leaueth the nyne
and nynty and seeketh that one that is loste:
whiche yf he do fynde, he doth not only re-
ioyce by hymselfe, but despyrech hys negh-
bours also to reioyce w hym. Where haue
ye such wytnes of Mary or any other saynt
in all the scriptures?
Fourthly we syng in the same songe of
prapse: Ad te suspiramus gementes et flen-
tes in hac lachrymarum ualle. that is:
Unto the do we syng wepyng & gro-
nyng in this vale of teares.
Unto whome shuldest thou wepe, call, or
make thy pyteful moore, thou wretched ma,
saile only to God. Woe is it that I not knowe that
God

God sayeth in the .lii. chapter of Esay: I am he that in al thynges geueth you consolatio.
What arte thou than that fearest a mortall man, the chyld of man, which goeth awaye as doth the floze: and forgettest the LORD that made the: In the boke of wysdome the xvi. chapter it is thus written: It is thou LORD that haste the power of lyfe and death, thou ledeste vnto deathes doze, and byngest vp agayne. This is he in whome only ye ought to hope, & to haue confidence, hym only shall ye feare, to hym only muste ye sygh & sobbe: for ther is but one only that is mooste hyghest creatoure of all thynges, moost puyssaunt and myghty, that is greatly to be feared and dradde, as Iesus Strak exhorteth us to do, in the fyrst chapter of Ecclesiasticus; sayenge: Ther is one, euen the hyghest, the maker of all thynges, the Almighty, the kynge of power (of whome men ought to stande greatly in awe,) whiche sitteth vpon hya trone, beynge a God of dominion, and so forth. Thanke therfore & prayse hym only, feare and drede hym, and thou shalt not ye be deceaued. For yf ye trust in men, or any creature, callynge vpon them, than verily shal ye be deceaued, vnhappy & accursed as testifye both Jeremy in the .xvii. chap. and

and David in the .L. xlii. Psalme sayenge:
Cursed be the man, that putteth hys trust in
man. Let therfore the that feare the LORD,
put theyr truste in hym: for he is theyr suc-
coure and defence, and thynke, yee be assu-
red, thys kynde of worshyp to be nought but
a deuyce and imaginacion of men only, the
which are ydle and vayne as sayeth Jeremy
in the .x. chapter. And Chyste also sayeth
Mathe. xv. that he is worshypped in vayne,
whyle they teach suche doctrines as are no-
thyng but the commaundementes of men.
Though they appoche neare vnto me with
the Vater noster, callynge me father, LORD
and God: yet do they runne to other fa-
thers, gods and saueoures in thys vale of
teares. Drawe therfore backegood brethzen
and systers your strapenge steppes & wende
them in the wayes of the LORD, yeldyng
you rather to hym and hys worde: for ye
haue moze assuraince to be herde when ye
call to hym, yf ye so do, than ye haue of fol-
lowynge mans voyce. David sayeth Psalme.
xlii. In the persone of God: Call vpon me in
the tyme of trouble, so wyll I heare the, that
thou shalt thanke me. Where is ther any
such promyse or comfortable worde in all
scripture of the blessed virgine, or any other
saynte:

God sayeth in the .li. chapter of Esay: I am
he that in al thynges geueth you consolatio.
What arte thou than that fearest a mortall
man, the chyld of man, which goeth awaye
as doth the flosse and forgettest the LORD
that made the: In the booke of wysedome the
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LORD that haste the power of lyfe and
death, thou ledeste vnto deathes doze, and
bryngeest vp agayne. This is he in whome
only ye ought to hope, & to haue confidence,
hym only shall ye feare, to hym only muste
ye sygh & sobbe: for ther is but one only that
is mooste hyghest creatoure of all thynges,
moost purssant and myghty, that is greatly
to be feared and dradde, as Iesus Sirak ex-
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ought to stande greatly in awe,) whiche syt-
teth vpon hya trone, beynge a God of domi-
nion, and so forth. Thanke therfore & prayse
hym only, feare and drede hym, and thā shall
not ye be deceaued. For yf ye trust in men,
or ony creature, callynge vpon them, than
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put theyr truste in hym: for he is theyr suc-
coure and defence, and thynke, yee be assu-
red, thys kynde of worschyp to be nought but
a deuyce and imaginacion of men only, the
which are ydle and vayne as sayeth Jeremyp
in the .x. chapter. And Chryste also sayeth
Mathe. xv. that he is worschypped in vayne,
whyle they teach suche doctrines as are no-
thyng but the commaundementes of men.
Though they approche neare vnto me with
the Vater noster, callynge me father, LORD
and God: yet do they runne to other fa-
thers, gods and saueours in thys vale of
teares. Drawe therfore backegood brethzen
and systers your strapenge steppes & wende
them in the wayes of the LORD, yeldyng
you rather to hym and hys wordes: for ye
haue moze assuraunce to be herde when ye
call to hym, yf ye so do, than ye haue of fol-
lowynge mans voyce. David sayeth Psalm.
xlii. in the persone of God: Call vpon me in
the tyme of trouble, so wyll I heare the, that
thou shalt thanke me. Where is ther any
such promyse or comfortable worde in all
scripture of the blessed virgine, or any other
saynte?

saynt: And Christ lyke wyse sayeth Mat. xi.
Come to me all ye that labour, and are la-
den, and I wyl refreſhe you. Take therfore
theſe comfortable wordes to harte, and go to
the Sauoure that standeth and calleth you
ſo diligently. Be not deceaued thowoe the
wyſedome and craftineſſe of thys world: the
which thyng Paule alſo doth warne vs of
in the epiſtle to the Colloſſians thr. ii. chap.
ſayeng: Let no mā make you ſhute at a wroꝝ
marke, which after his owne choſynge wal-
keth in humblyneſſe and ſpiritualty of an-
gels, thynges which he neuer ſawe, and is
vayne and puſt vp in hys fleſhly mynde. &c.

Fyrſtly it followeth in the ſame ſonge: Eia
ergo aduocata noſtra, illos tuos miſericor-
des oculos ad nos conuertere. that is:

Therefore thou aduocate of oures,
turne thoſe thy mercyfull
eyes open to vs ward.

Thyſe in iury done to Chriſte, ſeynge
Paule ſayeth i. Timo. ii. Ther is one God
and one mediatoure betwene God and mā,
namely the man Jeſus Chriſte, which gaue
hymſelfe a ranſome for all men. And John
alſo the euangeliste in his fyrſte canonically
epiſtle, the ii. chapter ſayeth: Betheꝛe yf any
man

sonne, we haue an aduocate with the father,
euen Iesus Christ which is ryghteous: & he
it is that optayneth grace for oure synnes:
not for our synnes only, but also for al syn-
nes of the worlde. Item Joh. viii. No man co-
meth to ffather but by me. Thus maye you
se plainly here that only Iesus is our speche-
man and meane by the father, & that ther is
none other health nor saluaciō to be gotten,
than by hym. Whoso euer therfore doth seke
ony other meane thā thys Iesus to hym shal
it befall as it befel to Dathan and Abiron in
theyr cōpany, Numeri. xvi. which wold haue
had another meane than Moses, which was
cōstitute & ordyned of God to be theyr gyde,
duke & spechmā: for the which cause god was
so displeased wyth thē that he let fyre come
frō heauen, which consumed two hundreth &
fifty men that offered: the earth opened also
and swalowed vp all the whole kynred of thē
the nōbre of. xlii. persons, which went al
into p depth of hel. Loke wel therfore to your
selues, and take ensample by thys, chosynge
you none other aduocate save only Iesu
Christe whome the father hath geuen to be
a meane, & which hath promysed hymselfe vnto
vs Joh. xvi. sayenge: Verily verily I saye
vnto you, yf ye aske the father ought in my
name,

name, he shall geue it you. Yf ye therfore be-
leue these wordes stedfastlye, than nede ye
none other meane. Or thynke ye that he wyl
lye ether for you, or for youre synnes, whych
only is the truth hymselfe, and hath taken a
waye the synnes of the worlde, as Esaye
doth expressely wyte of hym in the lxxxij. chap-
ter, and Ihon baptiste doth by mouth:

¶ Syrtly it followeth in the songe Et Iesum
benedictum fructum uentris tuus
his post hoc exilium ostende.
that is: And shewe vs Jesu
þ blessed frute of thy
wombe after thys
exilpng & ban-
nyshynge.

Yf you wyl haue her to shewe you Je-
su, than must ye fyrste let hym shewe you
hys mysery and heare what he sayd
like in the fyrst chapter, where it is wyrted:
He remembreth mercy, and helpeth vp
hys seruante Israel. Euen as he promysed
vnto oure fathers, Abraham and to hys
sede for euer. here sayeth Mary that vnto
Abraham and hys sedesede was promysed salua-
cion thorow Christe Jesu, which thyng is
playnly

plapnly declared in Genesis the .xii. Chap.
where God sayd to Abraham: In thy sede
shall all nacions be blessed: and Abraham be
leupnge thys was saued thereby. And Gene
sis .xvii. was Isaac promysed vnto Abraham
and Abraham beleupnge the same lyke wyse
was saued thereby. Vnto Dauid was lyke
promyse made. ii. Regum the .vii. chapter on
thys wyse: When the tyme is fulfyllled that
thou shalt slepe in thy fathers, I wyll rayse
thy sede after the. I wyll be hys father, and
he shalbe my sonne, and wyll stablysh þe seate
of hys kyngdome for ever. This dyd Dauid
beleue, and was also saued. Beholde, thus
hath now Abraham receaued hys chylde say
eth Mary, as it was promysed vnto Abrahā
and hys posterite. Wpll ye now therfore be
also saued, then must ye let Iesus be shewed
vnto you, as Mary doth shewe hym here in
the Magnificat: namely that he is the bles
singe of all nacions, and so to beleue & fayth
fully to trust in Iesu Christ only: for by thys
fayth only shall ye be saued. Yee must haue
thys fayth only in hym in thys vayne of tea
res, and so se hym here: and not let hym be
shewed vnto you by other meanes after this
myserable exilunge, as it is sunge in thys
songe of prayse. Thus must we haue hym
A. I. shewed

shewed vnto vs in thys bayle of fearre, as he
was shewed vnto þ patriarkes, and prophe-
tes, that we maye knowe hym in thys mor-
tall lyfe & beleue in hym, as they haue done:
and than surely shall he shewe hymselfe wel
ynough after thys exilynge and banysmēt.
Yf els hys wordes be true that he hath spo-
ken. Job. xi. I am the resurreccion and þ lyfe.
He that beleueth on me, shall lyue, though he
were dead already. And Job. iii. He that
beleueth on me shal not be condēned. Thus
must thou than knowe Jesu Chyste as one
that taketh awaye thy synnes, dyenge þ byt-
ter death for them. But yf ye knowe hym not
here, than maye he not be shewed you after
thys partynge of bodye and soule, nother of
Mary, nor of ony body els.

¶ Seuenthly we synge in thys songe, O cle-
mens, O pia, O dulcis uirgo Maria, that is:
O bounteous, O good, O swete vir-
gine Mary.

These wordes were wonte to be cryed
out loude, but Baals prestes cryed out lou-
der, whereof it is wyrtten in the thyrd boke
of the kynges the .xviii. Chapter of thys ma-
ner: And they cryed loude and prouoked the
selues

shewes wyth knyues and bothen (as they
maner was) tyll the bloude followed, but no
answere was herde. Wherfore the prophete
Elias mockyng them sayd: Crye loude. For
he is a God, peradventure he is musynge, or
hath somwhat to do, or is gone some iourney,
or happily he slepeth, so that he wolde be wa-
ked vp. &c. They cryed farther yet: yee that
euen they: throte seemed to haue basted asū-
der, but what they optayned thereby, that
maye ye reade there. And much lesse shal ye
optayne wyth your loude blaryng. For God
geueth no care to loude cryenge, but to loue
and mercy. Besydes thys ascrybest thou swe-
tenesse, goodnesse, and ryghteousnesse vnto
a creature whiche is to be referred vnto
none but vnto God onely. Of thys swe-
tenesse sayeth scripture in the booke of wyse-
dome the. xii. Chap. on thys wyse: **THE** **LORDE**
is how gracious and swete is thy sprete in
all thynges. And Joel in the. ii. Chapter:
Turne you vnto the **LORDE** your God,
for he is gracious and mercifull longe suffe-
rynge and of great compassion, and ready
to pardon wyckednesse and to forgeue syn-
nes. &c. David doth lykewyse exhorde vs
in the. xxxiii. Psalm, sayeng: Truste and se-
howe frendely the **LORDE** **is**, happy is
L. ii. the

the man that trusteth in hym. Marke well
now that ye must seke and loke for all good-
nesse, sweetenesse, mercy and vertue at hym
only, yf ye shall optayne ought, and that ye
can do nought wythout hym. Thys con-
firmeth the prayer of Anna the wyfe of Iher-
cana in the fyrste booke of the kynges, the se-
conde chapter, where she sayeth: Ther is
no man holy as the L O R D E, for wythout
the is nothyng and ther is no comforte lyke
vnto oure God. And euen so noman can,
noz maye be holy oz come to the father, but
thorowe the sonne Christ Jesu as he wytnes-
seth hymselfe.

To conclude good brethzen and systers
I beseeke you for the unspeakeable mercy of
God to remembre and to thynke that God
is wyser than ye: and so doyng geue youre
wytte and wysedom captiue vnto the worde
of God, and than shal happen vnto you both
health and saluacion. But alas it is happe-
ned vnto vs (God amende it) that is spoken
of in the. xiiii. Chapter of the booke of wyse-
dome, namely that thorowe the bewty of the
worke, the commune people was deceaued,
insomuche, that they toke hym now for God
whyche a lytle afore was but honoured as
man. Lyke vnto thys maye ye read Deute-
ronomy

economy the .vi. Baruch the laste, and in the
booke of wysedome the .xiii. and .xiiii. chapters
besides other places innumerable mo in the
bible. Yf ye loke vpon these places, ye shall
easily se what Idolatrye is vsed daylye in
Christendome befoze the paynted blockes &
stockes. Whych I truste shall once be redres-
sed by the power of the word of God, though
to some it seme to be vnpossible by the reaso-
of the depe rootynge of it in some superstiti-
ous hartes. But let suche call to mynde the
power of God specyfied in these wordes of
God by hys prophete Esaye in the .i. chapter
Why wolde no man receaue me whan I
came: and whan I called, no man gaue an-
swere. Was my hande clene smytten of, that
it myght not helpe: Or had I not power to
delyuer: Sende therfore the pure & playne

vnderstādyng of thy Godly worde into
oure hartes, that the lyght of the
clere vnderstandynge of thy

worde maye dzyue out

the darkenesse of

Idolatry and

so thynne

honoure be

restored vnto the

agayne. A M E N.

The

The true Salve Regina, ground-
ded vpon the scripture.

Hyle Jesu Christ kyng of mercy,
oure lyfe, our sweetenesse and oure
hope, haile. Vnto the do we call
the wretched chyl dren of Eua: vn-
to the do we call and syghe, weppynge & way-
lynge in thys valley of teares. Turne ther-
fore thy mercyfull epen to vs warde thou
spechman and aduocate of oures, and shewe
vs the visage of thy blessed father in the e-
uerlastynge glory, as thou hast promp-
sed vs, O gracious, O sweete
Christe and sonne of the
virgine Mary.

The songe of

Zachary called Benedictus, vsually
songe at Matting, briefly
declared.

Blessed be the LORD God of Israel, for
he hath redemed and visited hys people.

And hath set vp an horne of saluacyon
in the house of hys seruauant Dauid.

Euen as he promysed afore tyme by
the mouth of hys holy prophetes.

That he vvolde delyuer vs from oure
enemies, and from the hande of all such
as hate vs.

And that he vvolde shewe mercy vnto
our fathers, and thinke vpon his holy
conuenaunte.

Euen the oth that he swore vnto oure
father Abraham, for to geue vs.

That vve delyuered out of the hande
of oure enemies, myght serue him without
feare all the dayes of oure lyfe, in
suche holynesse and ryghteousnesse as is
accepte before hym.

¶.iii. And

And thou chylde shalte be called a prophete of the hyghest: for thou shalt go before the LORD to prepare hys vvayes.

And to geue knowvlege of saluaciō vn to hys people, for the remissiō of synnes.

Thorovv the tender mercy of our God vvhereby the daye sprynge frō on hygh hath visted vs.

That he myght geue lyght vnto them that syt in darkenesse and shadowve of death, & to gyde our fete into the vvaye of peace.

Thys songe of Zacharye the prophete, the father of Jhon baptiste was occasioned to syng for ioy that he was restored agayne to hys speche, the whych he lost, because he dyd not beleue the angell shewynge hym of hys sonne Jhon baptiste that shulde be borne of hym: so that (as the angell sayde vnto hym) the token whereby he shulde be assured ther of was, that he shulde be domine, vntyll the tyme of the chylde's natiuite. Wherefore at hys natiuite beyng restored agayne vn to hys speche, he is forthwyth fylled also wyth the holy gooste, and prophecyceth: not that he was not fylled afore wyth the sprete

spete of Gods chyldren, wherby he walked
unblameably in the commañdementes and
ryghteousnes of God : but that than he
was euē ranshed and specially fylled with
the spete, so that Luke the Euangelist (who
doth describe these wordes in his .i. chapter)
sayeth: that he was fylled with þ holy gooste
and prophcyed. Now is to prophcy, to vt-
ter thynges, ether to come, oz that he paste
already, oz els to open the scriptures and pro-
phcyes, the whiche all thys songe doth con-
teyne, and is diuided in. xii. verses and two
partes. In the fyrste doth Zachary cōmende
and prayse the truth of Gods promysse, that
God doth kepe & fulfyll those thynges, which
he dyd promyse by hys prophetes of Christe.
In the seconde doth he declare the office and
seruice of Ihon baptiste. Let vs therfore kepe
and handle thys songe of Zachary, not only
as a rehearsall and abrypgmente of all suche
promysse as are spoken of Christe, but also
as a large commentary and utteraunce of þ
gospell of Jesu Christe. But alas thys songe
is hapnously abused, euen as is also þ songe
of prayse that Mary the blessed virgine dyd
syng, called Magnificat, seyng it is roared
out dayly rather than songe wythout faythe
oz deuocion. God auenge hys worde from

the blasphemers of the wycked. Now let vs
go to the song:

Blessed be the **LORDE** God of Israel.

Zachary doth blesse and thanke God,
which(accordynge to the promyse made vnto
the holy mē in olde tyme)dyd send Christ
the Saueoure of Israel, whereby he doth al-
so strengthen the weaklynges in fayth and
feble harted. And with thys syngynge & ope-
ly confessynge of his name is he wellapayed
yf the harte and mouth do accorde. Though
he do call God the God of Israel, it is not
therfore to be vnderstande that he is not the
God of the Gētyles, but he is so called, fyrst
because of the promyse made vnto Abraham
in the .xvii. chapter of Genesis, where God
sayde vnto hym: I wyll make wy cōuenaunt
betwene me and the, and thy sede after the,
thorowe out theyr posterites, that it may be
an euerlastynge conuenaunte, so that I wyll
be the God of y, and of thy sede after the. &c.
Secondly, because he gaue them, Patriar-
kes, Prophetes, the lawe, the Gods seruite,
and the promyses of Christe that was to-
come. Thyrde, because that of thys people
shulde Christe be borne after the flesh: But
after that Christe was come, he was no-
more

more called Israell truly, that was borne of
that kyndred, and of the flesh of Israel: but he
that is borne by the fayth of Jesu Christe.
Wherfore, though the **L O R D** be by hys po
wer and rule be the **L O R D** of all nations
yet is he properly called the God of thē that
beleue in Jesus Christe, because that them
only he knowlegeth for & heires of hys kyng-
dome.

Blessed is than the God of Israel. But
wherfore? Euē because he hath visited and
redimed hys people.

And hath set vp an horne of saluaciō
in the house of hys seruaunte Dauid.

Euen as he promysed afore tyme by
the mouth of hys holy prophetes.

This pertayneth vnto the fyrste parte
of the songe, wherein God is commended for
hys faythfulnesse and fullfyllinge of hys pro
myse. He hath visited and redimed hys
people, sayeth Zachary, the whiche be both
one thyng, and be as much to saye as: he is
come vnto vs, to brynge and to set afoze vs
the wholsome worde, whereby we are saued
For to visite is, to be myndefull, to care for,
or to make an ende of trauyll and thraldom,
as God dyd whā he deliuered & chyldre of Is
rael out of Egypte, though it be fōtyme take
for euell

well, as to punyssh or to chastise. Now is
ther is no visitacion to be cōpared vnto this
that Zachary speaketh of here. For by it he
hath redeemed vs from the daunger of ~~the~~ De
uill, Death and Hell, and made vs fre Israe
lites and a peculiere people to hymselfe and
hath set vp an horne of saluacion in the
house of hys seruante Dauid.

A horne in scripture is taken for vic
tory, doughtynesse, a rodde, a kyngdome,
greatnesse, power, maiesty or excellencye,
ether because that fourefooted beastes haue
theyr chefe strength in theyr hornes, or els be
cause that kynges beyng consecrate in olde
tyme were anoynted wth the oyle that the
prophetes had in hornes, as we reade of Sa
muel. i. Reg. xvi. Therfore sayeth Zachary,
that God hath raysed and set vp an horne,
that is, a sauyng power, namely by Iesus
Christe, the Saueoure of all thē that beleue
in hym, vnto whome is geuen power of all
thynges, both in heauē and earth. Yf I shulde
beyng forth the scriptures bearyng wyt
nesse of this, I feare me to be cloyde wth
abundance of the same. The horne than is
set vp in the house of Dauid, for Christe is
horne of the posterite of Dauid, not only af
ter the spete, (as the swarupng spetes of
the

the Anabaptistes do saye) but also after the
flesh, the which he toke of the virgine Mary.
Yf thys Dauid (of whose flesh and bloude
Christe was bozne after the manhode) had
ben no man, than had not Zachary met him
whan he sayde : In the house of Dauid hys
seruaunte. For Christe is equall wyth hys
father after the Godheade , and the sede or
posterite of Dauid after þ manheade which
he toke of the virgine Mary, that was of Da
uids kynred, & that by the ouersadowynge
of the holy goost. Yf they therfore wyl swage
theyr rashnesse and malepartnesse, and con
fesse the truth accorดยnge to the scriptures,
than surely shall they se, that scripture vseth
sometyme to speake mystically of hym, and so
is he the true Salomon, that is: the kynge of
peace, whose dominion shalbe augmented,
and ther shalbe no ende of hys peace. Esa. ix.
And sometyme after the flesh, as we maye
se in the .lii. and .liii. chapters of Esay. More
ouer, Yf they wyl vnderstande the prophecy
of Jeremy in hys .xii. chapter, where he pro
myseth to rayse vp the ryghteous braunche of
Dauid only spritually, than must they denye
the article of oure belefe that we cōfesse in,
that he is bozne of the virgine Mary, and a
gayne that hys manhode glorified is not in
heauē

heauen, the whiche God forsende ony man
shulde beleue, seynge the whole scripture is
contrary to it, though all the worlde dyd
affirme it. This is than the very Christe
God and mā, (of whome the prophetes and
the euangelystes haue spoken) that Zachary
or the holy gooste in hym meaneth whan he
calleth hym the home of saluacion in the
house of Dauid hys seruaunte. How bewty
full are these fete of Zachary, bryngynge so
good tydynge, preachynge so peaceable Christ
by whose home of saluacion all they that
sat in þe region of Deathes shadowe were de
liuered. But though Zachary in the thre
fyyste verses dyd compzehende the summe of
those promysse that were fulfilled in Christ
Jesu, yet is he not contente to haue breselyp
runne ouer them, but of a feruent sprete he
doth now dilate and declare them moze lar
gelyer in the other fozre verses followynge,
and sayeth:

That he vvolde delyuer vs from oure
enemyes and from the hande of all suche
as hate vs.

And that he vvolde shew mercy vn
to oure fathers, and thynke vpon hys ho
ly comenante.

Euen the oth that he swyre vnto our
father

father Abraham, for to gene vs.

That vve delyuered out of the hande of oure enemyes, myght serue hym vvyth oute feare all the dayes of oure lyfe, in such holynesse and ryghteousnesse as is accepte before hym.

What tyme as the chylderen of Israell were come into the lande of promyse, & had taken possession of it, they had no kynges, but were ruled by rulers. Now as they forsake the L O R D & they? God, and fell to Idolatry God dyd punyshe them, and sente straunge nacions vpon them, the which vexed them: wherfoze they called vpo God, and he delyuered them, sendynge them a ruler or captayne that discōfited the enemyes, as the boke of iudges doth specyfy. On lyke maner prophesyeth here Zachary that God will do, in sendynge hys sonne Jesus Christe, of the sēde of Daud, to delyuer the true Israelites and to redde them fro the hande of such enemyes, as oppressed them. Lo (sayeth he) howe true is God, and how well abydeth he by his promyses. ffor he kepeth not only these promyses that he made by the prophetes, but also the testaments and cōuenauntes that he made vnto the Patriarkes, namelye:
Abra

Abraham and David, & which he dyd byinda
wpyth an oth. The oth that he made wpyth A-
braham is thys : I wpll blesse the that blesse
the, and curse them that curse the: and in the
shall all generacions of the earth be blessed.
And agayne: Thy sede shall possesse the ga-
tes of hys enemyes, and in thy sede shall all
nacions on earth be blessed. Gene. xxi. And
of Dauid is wpytten in the. lxxviii. psalme:
I haue sworne once by my holynesse, that I
wpll not fayle Dauid. hys sede shall endure
for euer, and hys seate also lyke as the Sone
befoze me. &c. These and such lyke promyses
made vnto Abraham and Dauid of the vic-
tory of theyr enemyes, of the surenesse and
quyetnesse of theyr lyfe, of the cōtinuance of
theyr happy kyngdome, sounde to be spoken
only of outwarde blessinges, and shulde be
fulfyllled after the meanyng of thys worlde:
But by thys songe of Zachary, whiche is an
utteraunce of the promyses made vnto Abra-
ham and Dauid, it is euidente, that these
blessynges concerne moost chesely the spiri-
tuall blessinges. For he sayeth that the pro-
myses made vnto the Patriarkes, and con-
firmed wpyth an oth concernyng the victory
of theyr enemyes, of p̄ceablenesse of lyfe,
of the happy state of the kyngdome, are to
be

he vnderstande of these enemyes, whych are
dangyshed by Iesus Chyste, and of þe tran-
quillite, of that happy and peaceable lyfe, &
whych is purchased for vs by Chyste. Chyste
hath not subdued or ouercome the Egipci-
ans, or Babiloniās, or þe Romanes, (though
the Jewes had ben partely oppressed, & par-
tely were yet so oppressed of them, that they
coude not quietly vse the seruice of God cō-
maunded in the lawe in theyr owne lande,
although they shulde not haue obtayned the
true health nor ryghteousnesse thereby, had
they ben deliuered of theyr enemyes,) but
he overcame and deliuered hys people frō
these enemyes, wherof Paul speaketh Eph.
vi. sayenge: We wrestle not agaynst fleshe &
bloude, but agaynst rule, agaynst power, na-
mely: agaynst the rulers of the world, of the
darknesse of this worlde, agaynst the spretes
of wyckednesse vnder þe heauē. Amonge these
enemyes is the chefest of al Satan, þe which
as he is a murtherer. euē so goeth he euer a-
bout roaringe lyke a Lion, sekynge whom
he maye deuoure. The seconde is Synne,
wherin Adam, by the enticynge of the deuel
dyd fall, the whych is copen in al mākynde
from Adam, where by also they be prouoked
vnto all maner of wyckednesse. The thyrde
M. i. enemy

enemye are: Affliccions, Death, and hell.
These are the mooste haynouse enemyes &
can be. Nother is it to be thought that these
enemyes although they do enuy mē in dede,
yet are they farre from them, but it is to be
marked that these enemyes haue mē wholy
in theyr clawes. ffor naturally are we the
chylzen of wrath, that is, the deuels owne,
borne in synne, and by reason of synne, we
be in daunger of troubles of thys worlde, bo
dily death & also hell. These enemyes hath
Christ so overcome (though they somtime do
reppne and gnash, threathynge men many
thynges) that they can in no wyse hurt them
that beleue in Christe Jesu. Moreover
Christe hath not restored hys people vnto
such surenesse and tranquillite, wherin they
myght vse at Ierusalem theyr seruyce, pre-
scribed vnto them in the thyrde boke of Mo-
ses called Leuiticus, (for that seruyce, as it
was to be obserued and kept for a season on-
ly, as the lawe wytnesseth: euen so was it on-
ly an introduccion and ciuile holynesse to
Christwarde,) but he forgauē them theyr sin-
nes. By the which knowlege, the conscience
is so quieted by fayth, that she nowe feareth
nother the deuell, death, nor hel. And because
that the holy goost is geuen by faythe, ther-
fore,

foze, whosoer hath the forgeuenesse of syn-
nes by fayth, the same serueth the **LORDE**
quyetly at all tymes in suche holynesse and
ryghteousnesse as he can, wythout ony fear
of the cruell enemyes death oz hell. Where-
foze as the promyses made vnto Abraham
and Dauid are to be vnderstande of the spi-
rituall enemyes, and of the true and spiritu-
all holynesse, the whych we haue by Christe
euen so is thys songe of Zachary also to be
vnderstande spiritually, and of the inwarde
victory by the fayth of Jesus Christe oure
LORDE. For to possesse the gates of the
enemyes, is, to be lorde of all thynges wyth
Christe, the whych shall begyn by fayth, & shal
finyshe whan Christes kyngdome shall ende,
the whych shal neuer be, for seynge Christes
kyngdome is euerlastynge, and he eternall,
therfoze shall we raygne and reioyce euerla-
styngly wyth hym in hys kyngdome.

That God than dyd promyse vnto Abra-
ham and Dauid, that he dyd confirme & sta-
blyshe wyth an oth, namely: to remembre hys
couenaunt, to shewe þe mercy promysed vnto
the fathers, þe we shulde be deliuered of our
enemyes, & from the hāde of all such as hate
vs, & so we deliuered from the hādes of our
enemyes, maye serue hym wythout feare:

M. ii. that

that sayeth Zachary that God hath done be-
ry mel, whan he sent Christ hys sonne in the
flesh. The whych as he shall clense vs from
all our synnes, and reconcyle vs agayne to
God the father, euē so shall he also cōmaūde
that we do become holý and ryghteous be-
fore God by the fayth in hym, and be endued
wyth the holy goost, that so we do obeye hys
callynge by fayth, wyth great rest and peace
of conscience.

Holynesse signifyeth the clenness from
all synne, ryghteousnesse, a cōlynnesse of all þ
lyfe, & a seruible loue vnto all men. Wyth
these is God truly serued, so doyng, we do
him an hygh pleasure, representyng hys ima-
ge & lykennesse, the whyche is moost cleaneſt
from all euell, and the moost benefitial and
weldoyng vnto all thynges. Thys seruice
& woꝛship only doeth he alowe, therfore say-
eth he: As is accept before hym. ffor he dyd
requyre it of hys people, whā he brought the
out of Egypte: sayenge: Be ye holy, for I am
holy. Moreover, because it is not truly good
that taketh an ende, therfore sayeth he al-
so: All the dayes of our lyfe. ffor it is no
godlynnesse þ hath an ende. God is eternall &
is not chaunged, whom who so knoweth tru-
ly can neuer be dratwen from hys seruice:

for

for he shall fynde nothyng better than him.
Thys is now the fyrste parte of the songe,
wherin the truth of God is cōmended, where
by the promyses of Chyriste are kepte, where
by also we be admonished of those benefytes
that are happened vnto vs by Chyrist. Now
followeth the other parte:

And thou chylde shalt be called a pro-
phete of the Hyghest: for thou shalt go
before the LORD to prepare hys vvayes

And to geue knowlege of saluacion
vnto hys peop'le, for the remissiō of theyr
synnes.

Thorovv the tēder mercy of our God,
vvherby the daye sprynge from on hygh
hath vīsted vs.

That he myght geue lyght vnto them
that sytte in darkenesse and shadowe of
death, and to gyde our fete in to the vvay
of peace.

In thys other parte of the songe is decla-
red and set forth the offyce of Ihon baptiste.
Noth'er is it declared wpth vayne dreames,
but wpth the wordes that the prophete Ma-
lachy, and the angell that appeared vnto Za-
chary dyd testifye of hym. Thou (sayeth he)
chylde shalt be called a prophete of the
Hyghest: That is, thou shalt be the chiefe

M.iii. prea-

preacher in Gods church or congregacion ;
for of the hath Malachy prophecied on this
wyse: Beholde , I sende my messaunger be-
fore thy face, whych shall prepare thy waye
before the. And agayne: he shall turne & har-
tes of the fathers vnto the chylzen, and the
harte of the chylzen vnto the fathers : & for
thys cause shalt thou go before the LORD,
that is, before that Christ do openly be-
gyn hys offyce, thou shalte do thyne appoin-
ted busynesse. For what intent: fyrst, that
thou prepare the waye vnto Christ . Nowe
hath Ihon prepared the waye vnto Christe ,
as is sayd aboue, not only in that he rebuked
the people of theyr synnes , but rather be-
cause he declared opely that thys is the true
Christe , and sente hys disciples vnto the
same Christe, sayenge: Beholde the lambe
of God, whych taketh awaye the synnes of
the worlde . Secondely, that thou geue
knowlege of saluacion vnto hys people,
for the remission of theyr synnes . That
is, that thou wyth thy doctrine shewe vnto
the people the true waye and maner, where
by they maye obtayne saluacion, the whych
consysteth not in the delpueraunce from the
tyranny of the Romanes, nother in the fel-
cite or happynesse of thys worlde, but in the
re.

remission of synnes. Though thou warest
rydde of all tyrauntes and enemyes in this
worlde, and hast obtayned all the felicitye of
thys worlde: yet arte thou in the deuels dan-
ger, an enemye moost cruell, and not onely
hys, but also of Death and Hell, whyche are
bitter destructions: Thou arte in daun-
ger of them by reason of synne, for Paule
sayeth vnto the Romaynes the.v. Chapter:
that by one man synne entred in to y^e world
and death by the meanes of synne: euen so
wente death also ouer all men, in so muche
as they all haue synned. Wherfore, that we
maye be deliuered from the cruelte of the
deuel, and from the power of death and hel,
it is requyred that we be deliuered fyrste of
all from synne. Ihon was the fyrst that
preached Jesus Christe, that we for hym
onely haue the forgeuenesse of synnes, by
the fayth in hym. Nother is there any o-
ther waye to obtayne the true saluacion, thaⁿ
by the fayth in Christe Jesu, nor yet also is
ther geuen vnto men any other name, wher
in we be saued. Actu. iiii. For the glozy of
God is to saue as many as are ordained ther
to, and that glozy geueth he to none other
Seynge than Ihon dyd opē, shewe, & declare
Jesus Christ, the doer away of our synnes,
M. iiii. he

he is ryghtfully sayd to haue geue[n] o[r] to haue
taught the people suche knowlege, whereby
they obtayne the remission of theyr synnes,
that is, ryghteousnesse and lyfe everlastyng.
But for what deservynges o[r] merites sake
hath y people obtayned such benefites, that
they shulde learne the waye of saluacion, &
get the remission of theyr synnes? Verily,
not for the circumcision, nor sacrifices, nor
ciuile honesty, the whych though they haue
a worthynesse in theyr kynde, yet were they
not such thynges before God, that therfore
he shulde bestowe on vs the benefyte of for-
geuenesse of synne. What are then the thyng-
es wherfore we haue such benefyte bestow-
ed on vs? Thorow the tender mercy
(sayeth he) of our God. He sayeth not onely
by the mercy, but by the tender mercy, that
is thorow the great and vnsearcheable mer-
cy: for thorow the same, and for none of mans
merites dyd the daye sprynge fro[n] on hygh
visite vs. For as the remission of synnes hap-
pened vnto vs for none of our merites, but
only of the mere grace and tender mercy of
God, euen so doth this sayth also. The day
sprynge doth Zachary call here Christe, as
though he were buddynge and spryngynge,
lyke a braunch of a tre, alludynge to the say-
enge

enge of Jeremy in hys. xlii. chap. sayenge: I
wyl raise vp the ryghteous bzaunch of Da-
uid, which shall beare rule, & discusse mat-
ters with wyse dom, & shal set vp equitte and
ryghteousnesse agayne in the earth. And also
to the prophecy of Zachary in hys. vi. chap.
sayenge: Beholde, the man whose name is ꝑ
bzaunch, and he that shall sprynge after him,
shall buylde vp the temple of the LORD.

Thys bzaunch than oꝝ dawe sprynge is ry-
sen from aboue, and hath visited vs, whā Je-
sus Christ came into thys world, & sente Iho
baptiste befoze, to beare opē wytnes of him.
To what intente? That he myght geue
lyghte vnto thē that syt in darknesse, and
shadowe of death, and to gyde oure fete
into the vwaye of peace. These wordes of
Zachary concerne the prophecy of Esaye in
his. ix. chap. sayenge. The people that haue
dwelte in darknesse, shall se a great lyght: &
to thē that dwell in the lande of the shadowe
of death, to thē shall the lyght shyne. And a-
gayne in ꝑ. ix. chap. And therfoze get ꝑ vp by
tymes, for thy lyght cōmeth, and the gloꝝy of
the LORD shall ryse vpon ꝑ. In the darknes
and shadowe of death do they syt, whiche
are so wꝛapped in wꝛetchednesse, & they se
nought saue euē everlasting dānaciō. That

M. v. is

is done whan the synnes are vttered, and þ
conscience knoweth the iudgement of synne.
Therfore whan Ihon dyd shew Christe ta-
kyng away the synnes of the worlde, sure-
ly he shewed vs such a lyghte, whereby we
maye not only auoyde the darkenesse of in-
felicitie oz wretchednesse and the shadowe of
death, but also to gyde our fete into þ way of
peace, so to obtayne þ true saluaciõ & felicitie
ffor ther is none other way of peace oz fel-
cite, saue Iesus Christ our LORDE, by whose
faythe we beynge iustified haue peace to
Godwarde.

A foote in scripture is takẽ oftymes for þ
affection, desyre & wyll of the harte, as in þ.
xxxv. Psal. Let not the foote of pryde ouer-
take me. That is, the affections & thoughtes
of pryde, lest I conceaue a proude opinion of
meselfe in my mynde, of my ryghteousnesse,
wysoom, strength & wyll: lest I couẽte meselfe
somewhat, where I ame nothyng, seynge I
fynde no good thynge in my flesh.

The clause wherewith Zachary doth ende
hys songe is verily a pythy one, namely: in-
to the vway of peace. ffor yf we walke not
in the wayes of God, in hys commaundemẽ
tes, in the lyfe that is blessed and happy be-
cause of the assuraunce of Gods goodnesse,
wherby

Wherby such tranquillite & rest of conscience
is procured, & we take all thynges in worth,
and (as neare as we can) haue peace wyth al
men: than verly do we wander in darknes
goynge astraye as shepe haupng no sheperd.
He doth worthely cal the ignoraunce of god
the shadowe of death, wherwith are holdē all
those, into whose hartes Chyste the true
Sonne of ryghteousnesse hath not spred hys
beames, seyng & true knowlege of God is
lyfe euerlastyng. What tunge cā expresse &
misery of thē that want & knowlege of God:
ffoz in thys lyfe they haue a cōscience capti-
uate, restlesse & marked wyth a whote yron,
sekynge now thys waye to be saued, thā put-
tyng & body to such payne to deserue heauē
so & it can nomore reste, thā Euripus the ry-
uer, which ebbeth and floweth. vii. tymes in
a daye and nyghte. And agayne what tunge
can vtter the felicity & happynesse of such as
haue thys knowlege, that Ihon is come to
geue: foz they beynge suffysed & God is theyr
God, that he careth foz thē, that he forgueeth
thē theyr synnes thozow the tēder mercy of
theyr God, wherewith the daye spryngē [oz
brygh] frō on hygh hath visited vs, they kepe
an euerlastyng Sabbath, cōmyttyng al & care
ether of lyuelode, of clothyng, oz of ryddaūce
and de.

hellyuerynge fro al theyz enemyes, both body
ly and goosly, to hym only that hath created
and gouerneth all thynges, trustyng in him,
that as he is only good, so cā not he do other
wyse but good vnto them. Thys verply is a
peace passyng the peace of þ worlde. Thys
peace maye be felte inwardly, but can be vt
tered sufficiently with no tunge outwardly:
Yee noman can syng nother thys nor lyke
songes worthely & frutefully, wythout he be
contrite of harte, & endued w the holy goost.
Therfore is it a haynous iniury vnto God,
to syng thys & lyke wholsome songes only
for auauntage, wythout ony consyderactō of
the benefites that God hath shewed vs, as it
testifyeth. God graunte that abuses may be
redressed by the bzeth of hys holy worde.

¶ Thys is the songe of prayse that Zachary
dyd syng at hys chyldes natiuite, whereby
(sepyng the truth & mercy of God and the be
nefites, which we haue gottē thorow Christ
whome Ihon by by hys preachyng & testimo
ny doth auasice, are chesely praysed,) let vs
stablysh our fapth, & declare our thankfulness
toward God, that we maye kepe & retayne
with thankfulnessse þ godly benefites, which
of liberalite we haue receaued by Jesus
Christe. A M E N.

The songe of

the aunciente father Simeon, cal-
led: Nunc dimittis, the whyche
he dyd synge whan Mary
was purgfyed.

L O R D E, novv lettest thou thy ser-
vaunte departe in peace , accordynge to
thy promyse.

For myne eyes haue sene thy Saue-
oure, vyhome thou hast prepared before
all people.

A lyght for the lyghtenyng of the
Heythen, and for the prayse of the peo-
ple of Israel.



This songe hath. iiii. verses, & it
was songe what tyme Christ
was bozne , to the consolacio
of Mary and Ioseph , wyth
diuerse other electe. More-
ouer , lyke as Zachary and
Mary, and befoze them Moses, Deboza, An-
na the mother of Samuel, Dauid & diuerse
other dyd utter theyr thankfulness towarde
God

God wth songes, noz coulde fynde moze
pleasyng thyng to thanke hym for hys be-
nesites, than such open prayses, wherein the
glory of Gods name is recyted: Euē so doth
here Simeon by the holy goost bruste out in
a songe, wherewth he declareth hys thanke
full mynde toward the goodnes of God. He
setteth forth Chziste in thys songe, & decketh
hym with great prayses goodly tytels. He
teacheth also by hys owne ensample wherof
the true peace of conscience doh cōme, and
whereby it cōmeth that we loke readely and
gladly for death, yee euen ouercōme death.
Novv (sayeth he) LORDE lettest thou thy ser-
uaūt departe in peace, accordyng to thy
promyse. That is, I haue nought in me,
wherof I may boast at thy iudgemēt, saue on-
ly thys, that thou arte my LORDE, & I thy ser-
uaunt: not suche one that haue done all thy
wyl, but such one, as feynge I haue not done
thy wyl, & ought therfore worthely to haue
ben condemned, yet neuerthelesse am graci-
ously saued of the. It was verply a feruent
prayer and desyre that the ryghteous & dre-
dyng God sage Simeon praysed God with
as he sawe the LORDE in the temple, and
toke hym in hys armes. The harte of þ aged
man reioyced so sore at that tyme, þ he could
kepe

kepe the prayse of God no longer hyd in hys
harte: yee ys it had ben possible, y harte wold
haue brusten for ioye, sayeng: L O X D, now
lettest thy seruaunt departe in peace accor
dyng to thy promyse. As though he wolde
saye: Let me now departe, I ame now glad
to dye, death shalbe now acceptable vnto me
for it is fulfyllled, y was promysed vnto me.
It myght also be vnderstāde, y Simeons de
fyre was not only to be deliuered of y body
ly death, but also frō all pynnyng and vniquiet
nesse of conscience, the which can be appea
ced with no woꝝkes, befoze we haue sene the
anoynted of the L O X D E, that is: befoze
that our conscience knoweth Christ aryght.
ffor thā wareth a man fyrst mery, thā dyeth
a man gladly, and than dꝛyueyth y holy goost
awaye all grefe of conscience also, whiche
maketh a man restlesse. God geueth some
men a greate peace inwardly at the fyrste,
as Mary brought forth hir sonne with great
ioye. But such must suffre greatly afterward
as Mary dyd also afterward. Some suffreth
God to haue grefe and pynnyng of conscience
vntyll theyr bodely death, as he dyd thys Si
meon, but than are they contented with a
uauntage for all that they dyd fꝛgo so lōge:
y which is a paynful lyfe, but very pꝛecious.

Ro.

Neither were it possible for a man to endure
(yf Gods worde dyd not sustayne hym, when
vpon he wayteth) vntyll that tyme, that God
hath chosen to the same. Now when God ve-
rifyeth the promise, than is it aboue mea-
sure swete vnto man, and so thanketh & pray-
seth God for it. For he learneth than by true
experience, that God doth verifys hys pro-
mises, howe longe so euer he differreth it.
Than is the goodnesse of the **LORDE**, (ye
the **LORDE** hymselfe) very swete, and he
hymselfe is very wyllynge to dye. In that
Simeon calleth hymselfe the seruaunte of
the **LORDE**, he fyrste prayseth & goodnesse
of God, that seying he myght haue destroyed
hym for his wyckednesses, yet hath he wyte
safe to spare hym mercifully. Secondly he
confesseth hys extreme vilenesse and lowly-
nesse, so that he haue nought in hymself that
is ought worth in the syght of God, but that
God hath all power ouer hym, ether to slay
or saue, and that he be vndorthy to be coun-
ted for a man befoze God. Ther is nothyng
more stronger to steare God to mercy, than
so to knowlege befoze God, and to submitte
theselues to hym, calling vpo hym by fayth.
Wherefoze Dauid stearynge God to shewe
mercy, doth so ofte repete the name seruaunt:
as

as though he wolde saye: Lyke as he that is
taken in battayll or in tyme of warre, and so
beyng sold is a bondman and seruaunt vnto
to hym, that bought hym: Euen so I also be-
yng redymed by thy precious bloude from
the daunger of the deuel, death and hell, am e-
uen altogether thyne owne, thy seruaunt, thy
bondman, hauinge no ryght to my selfe.

Moreover that Simeon sayeth: accor-
dyng to thy promyse, therein doth he
praise and commend the truth of Gods pro-
myse. For the worde or promyse made vnto
Simeon was, that he shulde not se death, be-
fore he had sene the **LORDES** Christ. Now
though ther appeared many thynges contra-
ry to thys worde or promyse, and though it
semed to haue ben a bayne and fayned tale
neverthelesse, seynge all men are lyars, but
thou **LORDE** my God arte true, thou ful-
fyllest it at the fullest that thou hast promys-
sed, and lettest me now go in peace. Whether
to haue I carefully abyden thy commynge,
and that thys many yeres, and what mys-
trustynge dyd not the fleshe in the meane
season steare me vnto: What infidelite dyd
not Satan inspire me wyth: And because
thou dydest differre thy promyse of seynge
Christ, therfore was I nearehande caused to
N.1. thinke

thynke that all thy promyses were dayne.
And (good **L O R D E**) what rumoure oꝝ vp
route dyd than ryse in my conscience: With
what engins dyd Satā assaulte my mynde:
layenge now my synnes before me, than she
wyng me an houle image of death, som-
tyme kyndlyng the horrible fyze of hell in
myne entrayles, wherewyth I was so dis-
made, that I was nearhāde in despayre. But
nowe thou makeste me an happpe aged man
L O R D E, and lettest thy seruant departe
in peace, accordyng to thy promyse. Now
doest thou set my consciēce at rest, now shall
I carelesse wayte foꝝ the bodyly death, I wil
now dye gladly.

But what is happened vnto the good fa-
ther, that thou arte so sodenly chaunged, and
where afore thou werest so sorowfull, that
thou arte now euē filled with so great ioye
foꝝ what cause doest thou now so leape foꝝ
ioye, as though thou werest reuyued, which
afore semedest to haue ben more than dead:
Surely hys ioye is not foꝝ nought. Let vs
therfoꝝ heare hymselfe. foꝝ thys sayeth he
to be the cause of hys myrth, and gladnesse,
namely: For myne eyen haue sene thy Sa-
neoure, vvhome thou hast prepared be-
fore all people.

Thys

Thys is the treasure þ reioyceth me & maketh death acceptable to me, namely: That I se hym þ was vnder the law, & knowe hym for such one as helpeth me, it can not be, but I must reioyce and not be afearcd for death. Behold now what is hyd in the harte of the olde grayheaded father, that he wyll nowe dye, and wyll departe in peace. To departe wyth ioye or dye in peace is a goodly worde in þ eares of hym that can so do. But where of hath he such a pleasaunt death: Euen of the chylde. Who hath euer sene suche lyke death: But all they that put theyr truste in ony other saue in thys chylde the Sauoure whan they shall dye, they tremble and quake and are very sorowfull at the harte, & chaunge theyr coloure, theyr wytte, reason, vnderstādyng and all theyr strength saydeth euen awaye, death ouercōmeth them: Yee though all the kynges, princes & powers of þ world were by wyth theyr hōses & armes to helpe them, and the feare of death came vpon thē, they shulde stande as styffe as a stake before death. But the good Simeon reioyceth þ he wyll departe in peace, as though ther were no death. He calleth not þ passyng a death, he dysdayneth to honoure it so much. He sayeth: **20x** novv lettest thou thy servant
N. ii. deo

departe in peace, & not, thou lettest me dye.
He calleth the passynge a swete & easy slepe.

ffrom whence hath he the connyng that
he feareth not death, but counteth it a swete
slepe, for the whych not wythstandynge all
the worlde is afrayed: Euen fro thence that
synne, the law and death were banyshe out
of hys harte, he dyd not regarde them. ffor
where the lawe is, there is also a conscience
of synne: but where she is not, there is no-
thyng saue ryghteousnesse, and Moses is
exiled, and so wholy out of syghte, that hys se-
pulture is not sene nor knownen where it is.
Where Moses is gone, fro thence is synne
taken awaye also, and so becommeth death
a louely slepe.

But whereby getteth he that: Merely
not by hys deseruynges & woakes, but onely
by the beholdynge of the saueoure. ffor he
sayeth: Myne eyen haue sene thy Saueour
He maketh no mencion, nor is once thyn-
kyng that he hath done or procured it wyth
hys handes, but hath sene it wyth hys eyen,
though the outwarde syght wythout the in-
warde do auayle so lytle as the handes.

They are two poyntes, to se and the Sa-
ueoure. To se Christ perceynerh vnto a qui-
ete and peaceable death. Yf we se hym, than
can

can we dye merely: but yf we se hym not, that
is he there in vayne vnto vs. Many haue
sene hym in the temple, but not aryght. Jo-
seph, Marpe, Anna, and Simeon haue sene
hym aryghte, but all the other that behelde
hym not lyke wyse, they haue not sene Christ
nor the Saueoure. Caiphas, Annas, Pilate
& Herode, dyd beholde hym in dede, but they
sawe not that he was the Saueoure. But
where in is the faute, that they can not se
hym: In the eyen of the harte, they must be
cleare, that they may beholde & poynt vnto
vs that is entred in to the wynepresse for
vs, and hath suffred wronge for vs, settinge
vs at lyberte, not for our merytes or deser-
uynge, but for hys truth and loues sake.
Who so beholdeth him after thys maner, the
same hath ouercome the law, synne, & death,
despyssynge all theyr assaults.

The true seynge consisteth not in the
bodely eyen, for many haue sene hym after
that maner, which were neuer the better for
it: but in fayth in the harte. It maye well be
that they haue sene hym wyth bodely eyen,
but yet not beleued that he was the Saue-
oure, thynkyng on thys wyse: Shulde thys
chylde be he: it is scarce syxe wekes olde, no
ther can it lyfte vp the heade. The true Sa-
uoure

R.iii. uoure

neoure (thought they) shal come wpyth an arme,
wpyth horses and al maner of weapens.
But the good Simeon hath sene hym other
wyse. he was warned in hys hart & a worde
was geuen hym, sayenge: The same is he.
he had another lpyght and another syghte.
Euen so muste we also not onely heare at
Christes mouth, but also beleue in the harte
thorowe the holy goost, and so must y harte
be illumined by the holy goost: for it is natu
rally stony, hardened and darkened so sore,
that it can not knowlege such saluacyon and
se such lpyghte. Noether is it ynough that Ma
ry, Joseph, Simeon and other haue sene hym,
I muste se hym also, I muste knowlege hym
also, I muste knowe also that he is the true
Messias.

Simeon myght wpyth few wordes haue
uttered the cause of hys ioy, and sayd: Ther
fore lettest thou me depart in peace, because
I haue sene Christe. But that he myght de
clare the maiesty of Christe more clearelye,
he leaueth the name of Christ, and in steade
therof he setteth thre tytles, wherewpyth
Christ is set forth moost playnly, and his vse
is shewed moost manifestly. The fyrst tytyle
that Christ is declared wpyth, is, Saueoure,
sayenge: Myne eyen haue sene thy Saue
oure

oure, vvhome thou hast prepared before
all people. Thys sayenge semeth Simeon
to haue taken out of the. llii. Chapter of E-
saye where he sayeth: The L O R D e wyl
make bare hys holy arme, & shewe it forth
in the syght of all the Gentyles, and all the
endes of the earth shall se the sauyng health
of oure God. That Esaye doth prophecy for
to come, that sayeth Simeon to be now ful-
fyllynge. That is, that our L O R D e Christ
whych is the true Saueoure is shewed in y
fleshe, and set vp therfore, that he myghte be
shewed vnto al nations, both the Jewes and
Gentyles. Yf the synnes do racke oure con-
sciencences, and cast them to the everlastynge
damnacyon, than is Christ oure Saueoure,
the wholsome playster, whych he layed to the
sores of our synnes, doth so dype vp, clense &
heale the etter of them, that although he fele
hymselfe greued wpth synnes, and yet do be-
leue in Christe, yeldynge hymselfe wholy to
hys cure, yet is he for all that rekened clene
from all synne, ryghteous and holy. And yf
Christe be wholsome to clense and heale syn-
nes, it followeth also that he is wholsome in
al aduersites, troubles, grefes and paynes
of death and hell. For yf ony man be pay-
ned, or greued, than is Christe wholsome
N. llii. vnto

unto hym. For in forgettyng synnes, he maketh the same grese to be no instrument or occasion of misery unto hym. Yf ony mā be cast before death and hell in hys cōscience, Christ is a Saueoure unto hym, the whych seynge he hath satisfyed hys father for our synnes, he chaungeth the feare of death and hell in a waye, not unto perditio, but unto lyfe & euerlastyng saluation. Let vs therfore embrace thys Saueoure of God, the whych Simeon dyd beare in hys armes, and let vs lykewyse beare hym by fapth, that we maye be letten go in peace lykewyse.

The seconde tytle that Simeō decketh Christ wpth, is, the lyght. For he sayeth: A lyght for the lyghtenyng of the Heythē, he shall not onely be a Saueoure, but also a lyghte to lyghten the heythen, that is: he is a lyght that shall not only shyne amonge the Jewes, but also, amonge the Gentyles, and lyghten them, that they also maye come to the eternall blesse oute of the darkenesse of death and hel. Thys part of þ songe semeth to be taken out of the .xlii. Chapter of Esay, where he prophetieth of Christ on thys wyse I wyll geue the for a conuenaunt of the people, and to be the lyght of the Gentyles, that thou mayest open the eyes of the blynde,
and

and let out the prisoners, and them that set
in darknesse out of the dungeon house.
And Christe sayeth thus of hymselfe, in the
viii. chapter of Ihon : I ame the lyght of the
worlde, he that followeth me, shal not walke
in darknesse, but shall haue the lyght of lyfe.
What are than those darkneses that Christe
the lyght doth dzyue out? The darknesse
are fyrst all mans power, wysdom, and rygh
teousnesse, the whiche, though they glyster
and shyne before men, yet to optayne the
grace of God thereby, to apeace gods wrath
to make satisfaccion for oure synnes, and to
get the true blesse wyth them, they are but
euen darknesse. Secondly are the darknesse
all doctrines of philosophers, all lawes, e-
ther of the Ihepthen, or of Moses. For those
though they be profitable, and be necessarye
to redresse maners by them, and to repressse
the wycked, yet to put away synne with the
and to get the true ryghteousnesse before
God, they are euen darknesse. Only Christe
is the lyghte, because that whoso beleueth
hys gospels, hath the clensynge and remission
of synnes thow he hym, the whiche is oure
ryghteousnesse, consistynge in the iudgement
of God. Finally are oure synnes, death and
hell darknesse, but Christe is the true lyght,

R. v,

because

Because he hath made satisfactiō for synnes,
vanquished death, and slaked hel vnto them
that beleue in his name. Let vs therfore fol-
lowe thys lyght by fayth, that the darknesse
beyng remoued, we maye walke straghte
waye to heauen, and wythout stomblyng.

The thyrde title wherewith Symeon
decketh Chyist, is Prayse or Glory, sayenge:
And for the prayse of the people of Israel
ffor though Chyiste be the prayse of all them
that beleue in hym, whether they be Jewes
or Gentiles, yet is he specially the God of
Israell or the Jewes, and that for diuerse
causes. ffyrst because that Chyiste was pro-
myssed vnto that people only before he was
borne, and was prayssed amonge them. Se-
condly, because that all the clearenesse or
welth that they had in thys worlde, they had
it all by Chyiste. ffor God multiplyed þe seide
of Abraham, and gaue them victory of theyr
enemyes, the lande of Canaan, the polycy, &
the kyngdome, not for theyr ryghteousnesse,
but for Chyistes sake, that they shulde be the
nacion, where amonge the promysse of
Chyiste shulde be declared and reserued vn-
tyll hys natiuite. Thyrde, because þe Chyist
was borne of Israell after the flesh and no-
urished amonge them: the whych none coulde
cuer

ner happen moze noble vnto ony nacio. Finally, because that hys Apostles that were Israelites, haue fyrst beleued, receaued and spred hys name abrode amonge & theythen. Let the Romanes, Assirians, Babilonians, Egyptians & Grekes reioyce that amonge them haue ben pryssaunt rulers, wyse philosophers, prudenre gouernours of the comune welth, & victorizous captaynes: Yet haue the Israelites whereby they darre cōpare wpyth them. ffrom amonge them is borne & nozpyshed the Saue ourr of the whole worlde, & on ly sonne of God, which doth passe all the rychest & wysest of the worlde so much as heauen is separate from the earth. But the greater they: auauuncynge is that Christ is borne amonge thē after the flesh, so much the moze be they now blamed, that they haue refused Christ so wyckedly, reiecte & troden hym as fylthof & world. The Jewes are now adayes extremely & vtterly come to cōfusiō, so that they be the wretchedest people of al & world: not so much because they haue no comune welth in thys worlde, as that they are clene reiecte & cast awaye of God, and brought to utter destruction. But al the glozy of Christ is come to vs that be of the Gentyles. What thar let vs not be hygh mynded (sayth paule) but feare.

ffoz yf God hath not spared the naturall
braunches, let vs beware, lest he spare not vs
also. God refused the Jewes foz theyr wyck-
hednesse, howe muche more shall he refuse
vs Gentiles, yf we be lyke vnto the in wyck-
hednesse: he refused the Jewes, not because
they crucifyed Christe, but because they be-
leued not in hym whō they crucifyed, nother
repented at the preachynge of the gospel of
Jesu Christe: Euen so shall not God refuse
vs, because we haue synned, (ozels had we
ben longe sence refused,) but we shalbe refu-
sed, because we wyll not beleue hys Gospel
agaynste whome we haue synned, nother
haue done penance by fapth, but partly per-
secute the gospel wyth tyranny, partly with
despyssynge and lothsomnesse. Therfore let
vs be diligent by obedience vnto the gospel,
that the same glozy of Christe that is come
and translated vnto vs, do abyde with vs foz
euer, and not be sklaundered by oure misbe-
haucoure and vngodly lyuynge. ffoz better
were it that a milstone were hanged a-
bout our neckes and we caste in-
to the see, than ony sklaunder vn-
to God and hys holy
worde shulde come
by vs.

here

There is now (good reader) the songe of
the sage grayheaded Simeon, the whiche he
beyng full of the holy goost dyd synge, to de
clare hys mynde to Godwarde. Wherein
fyrst by his owne ensample he sheweth wher
by the true peace and tranquillite of consci
ence doth come, and whereby we become
wyllynge to dye, namely thereby, that we
knowe Chyiste to be the ouercominer and
vanquisher of synne and Death. For yf we
do heholde the Death in vs and in herselfe,
ther is nothynge moze haynous or dzedeful.
But yf we take Chyiste in oure armes of
fayth, and beholde the death in hym, than do
we so lytle despayre wpyth beholdynge the
death, that we rather do saye, ether wpyth Si
meon: **L O R D E**, Nowv lettest thou thy
seruaunte departe in peace, accordynge
to thy vvorde: **Orels wpyth Paule**: I desyre
to be lowfed and to be wpyth Chyiste.

Moreouer doth Simeon sette forth
Chyiste with thre goodly titles, callynge hym
the Saueoure of all people, the lyght of the
Gentyles, and the glozy of Israel: that with
these titles he myght so set forth the maiesty
of Chyiste, that ether he myght prouoke the
vnbeleupnge to the fayth, or stablyshe the
weake in fayth, or kepe them that be stronge
in

in fayth therin. And yf we do heare the wor-
des of the scripture, ether syng Psalmes or
goostly and spirituall songes to thys vse, we
shall surely optayne greate benefites of
God, and that by the fayth in oure
LORDE Jesu Christ, which
is to be praysed for e-
uer with the father
and the holy
goost.

A M E N.

Printed in Southwarke the
yeare of oure LORDE thousande
fyue hundred and. cxxviii.
by James Nicolson,



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by James Nicolson,



1778
The first of the year
was a very dry one
and the crops were
very poor.

1779
The second of the year
was a very wet one
and the crops were
very good.